

**PROSTRAS  
SORDID ESTOTE.**

**L. PAT. 3. 8.**

**OR,**

*An admonition to the Fryars of this  
Kingdome of Ireland, to abandon  
such howells do Grines as they daylie  
publishe in the corruption of our hely  
faith, the name of holines, and  
the name of christianity.*

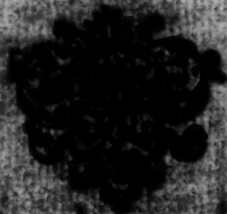
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**By PAUL HARRIS Priest.**

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**CHRYST. 16.**

*With a short treatise upon the  
same, by the same Author.*



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**Printed by J. M. G. 16.**

FOR SALE  
 ZOBRIE HISTORICAL  
 1. Part 2.

the admission to the  
 Kingdom of Ireland, to abandon  
 Irish political doctrines as they have  
 applied to the corruption of our  
 laws the ruin of Irish  
 their own hands  
 will which not

BY PAUL HANCOCK



GALEAT.  
 You the words  
 can I then become your enemy, King



Printed MDCCXXIV



The first of these Jewels is taken out of the  
Chronicle of the Fryar Minors, (for so are the Franciscans)



to many as it is before their death desire to be put  
into the habit which they desire to be put into.

**POPE VREBANNUS VIII.**

*The Epistle of Paul Harris Priest.*



**M**OST blessed Father, in these later and  
worse dayes are risen vp among vs from  
the Orders of the Begging Fryars, men  
speaking perverse things, and drawing  
many disciples after them, not onely in  
the matter of the Eleaven Propositions,  
but profiting vnto the worse; they labour  
to transfer us from him who hath called us vnto the grace  
of Christ, vnto another gospell, teaching the people as  
well in publicke assemblies as private houses, these wret-  
ched and prophane doctrines:

1. Whosoever shall dye in the habit of *S. Francis* shall  
never be prevented with an unhappy death.
2. Whosoever shall take the Scapular of the *Carme-  
lites*, and dye in the same, shall never be da-  
mned.
3. Whosoever shall faste the first Saturday after they  
have heard of the death of *Luisa* a Spanish Nun of  
the order of *S. Clare*, shall have no part in the second  
death.

## The Epistle

The first of these lewde positions is taken out of the Chronicle of the Fryar Minors, (for so are the Franciscans called) *Item*, 1. and fasthered upon *S. Francis* as one of those Legacyes bequeathed by him unto his Order, and by the Friars of this Order indifferently to be communicated to so many as shall before their death desire to be put into their habit, which that it may bee the better knowne and notified unto the world, it is commonly printed under the Image of *S. Francis*, and placed at our Altars, as both my selfe and many others have beheld with our eyes in this city.

The second is recorded in a certaine sheet of paper, not much unlike unto a Ballad, printed by the Friar Carmelites: The title whereof is, *An abridgment of the Priviledges of the holy Scapular granted by the most gracious Queene of Heaven, MARY, unto the Order of the Carmelites.* In which *Compendium* or Briefe, the institute of the holy Scapular (for so is it called) is layd downe in these words.

*S. Simon* the sixt Generall of all the Latines of this Order, did receive not without a manifest signe of the Divine favour, this most sacred Scapular; for when as he had a long time with much earnestnesse besought of Almighty God, that by some manifest token it might appeare that the Friar Carmelites were in the vndoubted protection of the blessed Virgin, behold vpon a certain night he saw the Mother of God in great glory, who reached downe vnto him this diuine Scapular with these words: *Dilectissime fili, hoc recipere tui ordinis scapulare, mea confraternitatis signum, tibi, et cunctis Carmelitibus privilegium, in quo quis moriens, non aeternum patietur incendium. Et hoc signum salutis, salus in periculis, sedulus pacis, et pacis sempiternae.* Most loving son, receive this Scapular of thy Order, a token of my confraternity, to thee and to all Carmelites; a priviledge, in which who so dyes shall

shall not suffer everlasting fire. Behold the signe of salvation on safety in dangers, a league of peace and an everlasting covenant &c. If more can be ascribed unto him who dyed for mankind upon the Altar of the Crosse, I leave it to holy Church to determine. And such was the vision of *S. Simon Stock* exhibited by the Carmelites unto the Estate in the castle of Dublin in the month of August 1633 by the hands of *Edmund Doyle* Priest. And if any doubt hereof, they shall find the very originall with me when ever they shall be pleased to demand the same. And such is the authentication of the Scapular of the Carmelites evangelized every where by the Friars of that Order, and represented unto the eye as many of their altars by tables of picture. Now if any desire to know what thing this Scapular is, and have not seen the same, behold this description. The Scapular is only two square pieces of cloth of the bignesse of two trenchers, the one before pendant upon the breast, the other behind upon the shoulders, from whence it hath the name of Scapular.

The forme of a Scapular.

The third Proposition as touching the *Saturdayes* faste of *Dona Luisa* the Nunn of *S. Clare*, is much insisted upon and most carefully taught by the *Cordeliers* or *Franciscan* Friars, and particularly by Friar *Thomas Babe*, who published the same the 29. of Aprill, being the feast of *S. Peter Martyr*, and *S. Catharin of Siena*, in the yeare of our Lord 1631. in the Cook-street of Dublin in a publicke audience, whose exhortation to the people was to this purpose. That for so much as a certaine holy Virgin called *Luisa* of the order of *S. Clare* had a revelation, that whosoever should fast upon the next Saturday after they heard of her death should never dye in mortall sin, or of any evill death. The aforesaid Friar *Thomas Babe* perswaded the people then present, to undertake so holy a penance, mooved where

withall very many (and I say for many very many) as they  
did beleve his doctrine, so did they most carefully observe  
the same faith among whom as chiefe of all the rest, *The*  
*malleming* alias *Barnwell* Archbishop of *Dublin* for ex-  
ample unto his flock; and as a prime man of the same order  
observed most devoutly the same, as him selfe hath not bin  
ashamed diverse times to acknowledge. Neither was that  
doctrine onely then, but sundry other times also taught by  
that false Apostle *Priar* *Babe* and his fellows in diverse o-  
ther places of this City and Diocesse.

Most holy Father, I mieddle nor with the matter of In-  
dulgences, neither doe I intend, or ever did; to discourse of  
that argument. I onely complaine of these wicked do-  
ctrines, and I doe adjure your sanctity, in the Name of the  
crosse, that you confirme your flock in these parts, that  
they be not led away with these new doctrines from that  
faith in which our holy Mother the Church hath bred us  
from her breast. I say that we be no longer mis-led by these  
Mendicants who seeke to perswade us these carnall fan-  
cys, more serviceable I confesse unto the belly, then any  
wayes behoofeful unto the soule, but rather as the Apostle  
willeth us, that wee abide in those things which wee have  
learned, and have beene committed unto us, in no sort ad-  
mitting these new Apostles as sent from heaven, but rather  
avoyling them as seducers come from hell. For we fooles  
doe verily beleve, That he who was borne of the blessed  
and immaculat Virgin God and Man, *Iesus* and *Emmanuel*,  
who suffered so many and so grievous torments upon the  
Crosse under *Pontius Pilate*, who arose glorious from the  
death, and ascended into Heaven, that he and no other re-  
deemed us from the curse of the Law, that he and no other  
hath cleansed us from our iniquities, and wrought our re-  
conciliation for us. And that neither *Paul*, nor *Apollo*, nor

the habit of *S. Francis*, nor the Scapular of the Carmelites, nor Dame *Lissa* the Nun of *S. Clare* order (be shee never so holy a woman) hath washed us with her bloody or was crucified for us.

Most holy Father, you have given unto us for the Pastor of our soules; a Friar of the Order of *S. Francis*, by name *Thomas Clement*, alias *Barinell*, consecrated Archbishop of Dublin, to his our Diocesan were presented our complaints and grievances in the behalfe of the Clergy of Dublin, against the most horrid and blasphemous contents before mentioned. I say two R. Priests in the name of the rest personally appearing before our Archbishop, did present him not onely with the names of the delinquents, but a catalogue also of their witnesses and proofes which passed on the 7. of March in the yeare 1638. in this City of Dublin. But what answer received the two Priests from their Ordinary? Truly none at all; neither to this day have they profited in that suit. For verily it is to be feared that this disease (whose nature is to fret like a canker) hath invaded and infected the head no lesse then the rest of the body. And we are therather endued to beleve the same; for that we see these errors, and corrupt doctrines daylie more and more to prevaile, & to enlarge themselves especially among the ignorant and common people, alas too rascall and flexible to be led astray: for there are a number of Regulars, especially of the Franciscans and Carmelites, false Apostles, who not onely in pulpits preach these errors, but as the Apostle sayth, *going from house to house, subvert whole families*; teaching what they ought not for filthy lucre sake. For no small profit doubtlesse doth arise unto these Poets and Inventors of fables, in so much as they may truly say with *Demetrius* the silver-smith, *Act. 19. De hoc artificio nobis est acquisitio*. Sirs you know that our gaine



is of this occupation. For (say mee) who in the world is there that beleeues any thing to remaine after death, and askes who will not be glad to avoyde the paines of hell? who desires not to enjoy a blessed eternitie in Heaven? And I call Heaven and Earth to witnesse, what thing is there more easie then before death to creepe into a Friars habit? or what more tollerable then to fast one day, which is no more then having one competent repast at noone, to forbear a supper at night? Or what is there lesse troublesome then to carry two square panniels or clouts, the one upon his back, the other at his bosome, under his garments (I wis) a garthage not so burdenesome, nor comparably so painfull, as was that heavy beanie of the Crosse which sweet Iesus carried upon his backe to mount Calvary, and on which the saluation of the world did hang. Doubtlesse if future glory in the world to come, & the assurance thereof in this life might with so small a labour be purchased, who is so much an *Eslian* or firebrand? Who so much a *Eusian*; or an Acheist; as would not willingly admit these blessed Friars bringing such abundance of spirituall richesse with them; into his treasury, into his garnell amongst his heards and stocks, yea into his whole substance and meanes, not a sad or an unwilling, but a most joyfull giver? Or what woman carefull of her soules health, will make spate of whatsoever is in her custody or under her hands: her bracelets, her rings, chaynes, Jewels, her effects of linnen, her arkies of meale and malle in exchange of such immortall benefites, and to have so propitious and present gods, albeit our Saviour hath said: *Quid commutationis habebitis pro anima sua?* *Mat. 16.* What exchange shall a man give for his soule? The same truth hath also said: *Mat. 7.* *Angust est porta & ardua via quae ducit ad vitam eternam &c.* Narrow is the gate and streit is the way that leadeth unto life,



life; and few there be that finde it. And our Saviour fore-  
 seeing that they would come in the last times of the world  
 such as would endeavour to enlarge the way, and to make  
 that gate more wide, he presently addeth *Uos autem* false  
 prophets, &c. Take you heed of false prophets, that come  
 to you in the cloathing of sheep, but inwardly are ravening  
 wolves, by their fruits you shall know them. And what are  
 the fruits (sweet Iesus) of these false prophets among us at  
 this day, but to make the gates of Heaven to gape as wide  
 as the gates of hell it selfe. For albeit the Apostle hath ex-  
 cluded from celestiall glory, not a few, saying, *Hec enim sci-  
 tote intelligentes* &c. For understanding knoweth this, that no  
 fornicator, nor uncleane, nor covetous person, which is the  
 service of Idols, hath inheritance in the Kingdoms of  
 Christ and of God: yet will our Friars admit them all; if  
 they once take Dauid's *Laus* for a dayes fast. And albeit  
 Christ our Lord excluded the man who had not a wed-  
 ding garment from his Kingdom, yet will the Franciscan  
 Friar let in any who is cloathed with his habit; and so the  
 Carmelite such as are found with his Scapular about their  
 shoulders. I say, all these so qualifiyd shall be accepted of,  
 and be admitted as well unto the Dinner of the great King,  
 as unto the Supper of the Lamb. Who then can marvell  
 (these doctrines supposed as orthodox, yea as oracles) that  
 we daylie see so many to be buryed in Friars weeds, so ma-  
 ny men & women daylie to take the Scapular, witness the  
 register of the Friars Franciscan and Carmelites, in which  
 their names are carefully recorded, as perpetuall Benefa-  
 ctors unto their Orders. Nay, who is there especially a-  
 mong the Laity (*O sister our buriall*) who dare so outthrust  
 to the sufferings of our Saviour, and to the merits of his  
 death & passion, as they dare be found in the house of death  
 without that thrice holy Scapular, that signe of salvation?

that safety is danger; that league of peace, & of the everlasting covenant, in which who so dyeth, shall never suffer eternal fire. All which attributions are incorporated unto the said Scapular by the blessed Virgin, if *Sanctus* his revelation be authenticke; yea many among us trusting to the habit alone, or unto the Scapular alone, or to the Nunn's faste alone, will before their death be furnished with them all three together, having wisely understood that of *Solomon, Provenc. 1. 2. Eximius nupter difficile rompitur*: A scapular cord is not easily broken. In which their proceeding me seemeth that yet they shew some weakness of faith, for if they did constantly believe every one of these three promise of salvations to be assured by divine revelation, as their teachers beare them in hand, surely either any of them is sufficient, or all of them together insufficient.

Neither doth it bode the Friars to cloake these their errors by saying, That these doctrines rightly understood, do not import every sinner by keeping such a fast, by using such an habit, or Scapular to be saved, but such only as be contrite with all for their sins, and are washed in the blood of the Redeemer. For neither doe our Friars, in their Sermons and exhortations, mention any such condition, & if they did, yet notwithstanding the whole doctrine of the Sabbath faste, the Habit & the Scapular, (no less blessed by the Friars, then superstitiously believed of the people) would utterly vanishing into smoke. For whye a person so disposed and qualified, that is penitent for his finnes, and relying upon the redemption of Iesus Christ, is apt for the Kingdome of God, and to receive an inheritance among the Saints, and yet say he be naked of habit & scapular, and yet at all acquainted with *Dona Ivisse* but Saturdayes fast, yea a man ending his dayes in the service of God, and as the Divines say in the estate of grace can not misse

misse of his salvation, had he but a couple of Hawkes-bells  
 about his neck, or if he dyed in his old bootes as well as in  
 scapular or habit. If then the Friar thus expounds himself.  
 He that dyeth in the habit or scapular, shall undoubtedly  
 be saved, alwayes provided that he be in the love and favor  
 of God, verily he might as wel have spared so much breath  
 to have cooled his broth, I say, as to spend it upon such a  
 glosse as corrupteth and quite over-throweth the text. No  
 no, *Mere is alle*, There is payson in the pot. For these pre-  
 achers desire no thing lesse then to be so understood in their  
 sermons when they make their Panegyricks of the habit  
 and scapular unto the people, for by that meanes they  
 might be in danger not onely to loose their offerings at the  
 Altar, but that great authority and place which they have  
 in the hearts and affection of the Laity. No rather with all  
 possible endeavour they labour to bee beleevd, that by  
 the vertue of these raggs, either as causes instrumentall or  
 infallible signes, salvation is to be acquired. And heince it is  
 that the Carmelite Friars dedicate ycerely a day of great  
 festivity, namely the 16. of Iuly, unto the honour and recep-  
 tion of the Scapular, as the Franciscans also doe to that  
 parcell of their habit which is the Cord or Girdle. At  
 which festival times it is lamentable to behold how much  
 the Divine Majestie by these beggars & their devotees is  
 prophaned in his creatures, yea truly the world might lesse  
 admire in these dismall dayes the Sun to be eclipsed, & the  
 rocks to rent, then at the time of our Saviours passion, be-  
 holding the benefit thereof so miserably defaced by these  
 false Teathers who in these dayes cannot be contented to  
 rob the people of their purses, but of their soules also.

And to the end, they and all those that read these my  
 writings may understand, that I will not inveigh without  
 just cause or improve in words what I am not able by good

Argument to confound: I seriously demand of some Friar, what ground they haue either from the diuine Oracles, Ecclesiasticall tradition, or monuments of the Fathers, to promise this security and certitude of Salvation, or to determine of the Sons of Adam in particular and by polle that their names are written in the booke of life. I say, while yet we are *viatores, et non in statu*, Pilgrimes from our Lord, and not arrived at our country, I heare *Salomon* one of the Secretaries of the Holy Ghost saying, *Quis potest dicere mundum esse cor meum?* Who can say my heart is cleane. I heare *Iob* saying, *Etiamsi simplex fuero, &c.* *Job. 9.* Albeit I be innocent, yet shall my soule bee ignorant thereof. I heare the Apostle saying, *Philip. 2.* *Cum metu & tremore vestram salutem operamini.* Worke your Salvation with feare and trembling. I heare *S. August.* upon the 40. *Psal.* saying, *Scia quod iustitia Dei mei maneat, verum an iustitia mea maneat an non, ignoro, terret me enim Apostolus inquit.* *Qui existimat se stare, videat ne cadat.* I know that the justice of my God remaines, but whether my justice doe remaine or not, I am ignorant. For the Apostle doth terrify me saying, he who thiakes he stands, let him looke to it he fall not. So *S. Hierome* in his 3. booke upon the Prophet *Ieremy.* Man seeth in the fact, God in the heart, and that which unto us doth sometimes seeme cleane, in Gods eyes is found filthy. Adde herunto the testimony of *St. Ambrose* in his 3. *Serm.* upon the 118. *Psal.* *St. Chrysost.* *Homil. 87.* upon *Ioh.* *St. Gregory lib. 12. epist. 22.* *S. Bede* in his Comment upon the 20. chap. of the *Prov.* But I may not omit to see downe at large what *S. Bernard* that pillar of Gods Church in these later Centuries hath left written of this argument, as in many other places, so especially in his 1. *Sermon de Septuagesima* in these words, *Who can say I am one of the Elect? I am one of those*

that are predestinated unto life: I am one of the children of God: Who, I say, can say this? When as the Scripture cryeth out against him: Man knoweth not whether he be worthy of love or hatred. Certainly therefore wee cannot have, but yet we are comforted with the trust of hope, that we may not by anxiety of this doubtation be tormented above measure. So he. Lastly to this cloud of testimonies out of the anioient fathers, I will add the uniforme consent of the moderne Fathers of the Councell of Trent, condemning & anathematizing this certitude of Salvation *Can. 15* in these words. *Si quis dixerit hominem reatum & iustificatum teneri ex fide ad credendum se certo esse in numero predestinatorum Anathema sit.* If any shall say a man regenerate and justified to be bound by faith to beleve himself undoubtedly to be in the number of the predestinate, let him be accursed: and in the *Can.* following: *Si quis magnum illud usque in finem perseverantia donum se certo habiturum, absolute & infallibili certitudine dixerit nisi hoc ex speciali revelatione didicerit) anathema sit.* If any shall say, that by absolute and infallible assurance he hath that great gift of perseverance unto the end, unlesse he hath learned the same by speciall revelation, accursed be he: So the Councell.

And sure no marvaile. Since this presumption of Salvation is the very food and fewell of all wickednesse and impiety, the provocation and incitement to all shamelesse lusts and pleasures, with which the soule once possessed what further care is to be taken in matters of conscience? For say, That now I have either gotten the habit of the Franciscans upon my backe, or the Scapular of the Carmelites hanging about my necke, (a most presond antidore against hell and damnation) what have I henceforth to doe with the commandements of God and Holy Church? Why should I feare for the time to come to loose the

reynes unto my unbridled passion, or to set sayle which way the streame of my misplaced desires doe carry mee headlong: I say what cause have I further to wage warre with vice, or longer to resist the sweete allirements of Evill. Yea what should hinder me to say with *Salomon* (having run the same courses with him) *Eccles. 2.* *All things which my eyes have desired, I denied them: neither did I forbid my heart to enjoy all manner of pleasures.*

These be the thoughts, these the labours of the minde, these the discourses of the understanding which doe often burst out into the lipps and tongues of men entangled in these intricacies of error. And what *Moses* have wee among us to put himselfe as a wall and a bulwarke for the house of *Israel*? Who shall pacifie these congregations of *Abiram*? Who shall consume and burne up this new site of the sonnes of *Aaron* with a better flame? Where is *Eliab*, or where is *Michai* to reprove these false Prophets, of pleasing but perilous lyes. Where is that Apostle of Christ? Who should confound these false Apostles with an Apostolicall zeale? Scarfe is there one *Peter* to be found among us to oppose himselfe to these *Simons*. Scarfe one *Paul* to deliver up these *Hymeneus* and *Alexanders* unto Satan, that they may learne not to blaspheme. For tell mee, who is there among the Clergy, at least in this our Northern Island, divided from the rest of the world, that is either willing or able to goe against these Regulars, moving so irregularly out of their owne proper spheares? Nay rather, who is there among us not carryed head-long by these their rapt and violent motions, into the aforesaid errors? If not in expresse termes of approbation, at least by a shut up eye, and a sealed lip, of a silent connivance? One circumvented by fraud, another detained by feare of displeasure, the third won by benefites, the most or all of us drawne



do not to a farre more pernicious dissimulation then was  
 that of *Soroth* condemned by the Apostle. For albeit  
 the Priests of the Clergy in these parts are lesse refractory  
 unto Ecclesiasticall discipline, yea truly farre more obe-  
 dient unto the lawes and behests of holy Church then the  
 Regulars, yet not much more learned I confesse, and in  
 number farre inferiour unto them, as may be seene in this  
 principall City of *Ireland*, in which there be onely six pa-  
 stors, but of Regulars not much fewer then a hundred, al-  
 beit by reason of their ebbing and flowing, their frequent  
 excursions caused by their manifold negotiations in every  
 corner of the Kingdome, their out-gates beyond the seas,  
 and back againe returns, it is as hard to define what num-  
 ber they be of, as to count how many frogs there were in  
 the second plague of Egypt, yea to such a potency they are  
 growne, and that in a short space in this Kingdome of *Ire-  
 land*, that what came soever they take in hand, be it just or  
 unjust, Ecclesiasticall or Temporall, they will, nay they  
 must be Conquerours, so united among themselves, so  
 backt with powerfull friendships, so animated with for-  
 raïne correspondencies, not to speake of ordinary consan-  
 guinityes and affinityes, foster-ships, and gossip-ships, so in-  
 tyled not onely to the Commons, but unto the greatest  
 Familyes, by taking in of Youths into their Convents,  
 Maydes into their Cloysters, furnishing Merchants with  
 custome, purchasers with moneyes upon mortgages & rent  
 charges, absolutely ruling in all manere of Contracts and  
 matrimoniall causes, managing the affayres of rich Wid-  
 dows, but seldom (I confesse) helping them to husbands.  
 At the pillow of every rich man, especially when he is a-  
 bout to make his Will, serving in that businesse both for  
 ghostly Fathers, Comcell, and Clark, by reason of which  
 employments, & what elsomay either be honourable or  
 profitable

\* For so  
 they might  
 be debarred  
 fro Estates,  
 Legacies,  
 and Execu-  
 torships

profitable unto them; they are afforded unto that height of authority, that if they should tell us, the crows were white, and the swans black (though we could not believe them) yet should wee not dare to gainsay them, or to contest with them. O vobis qui esuritis hunc poverum et non consolamini.

For as it is the nature of plenty to beget prosperity, and this pride, so our Regulars at this day are arrived at such an unmeasurable greatnesse, through plenty and popular estimation, as they are not onely a terrour unto the inferior our Pastors of Gods Church, but even unto Bishops and Cardinals. Nor will I except the O Pope Urbanus who not once (as we are credibly informed from the city) hath complayned of their insupportable pride and insolencies, saying to such as complayned of their injuries: I marvel not that they wrong you, for they wrong my selfe. And as these Regulars are awfull unto the Clergy, so no lesse fearful are they unto the Laity, who therefore yeeld them such attribution, as either they hope their friendship to bee an advantage unto them in the prosecution of their ends, or they providently fore-see how much the malice of a powerfull enemy may bee prejudiciall unto them in the same kinde. So as be who thou wilt, friend or foe, the Priest will benefit himselfe by thee. If thou be his friend and well-willer, he gaynes by thy love. If his adversary, then also for feare of displeasure and offence, like unto those Lawyers whom *Cassiodorus* upon the 73. Psalm sayeth, *Apud confidit etiam ipsum silentium vendit est, ut lingua eorum dominetur* a wise man his silver tongue is ligged.

With Lawyers their very silence is vendible, & their tongues are hained full unless they be yed with silver chaynes. But truly as in the naturall body, when any one part or member groweth into an exorbitant bignesse beyond due symmetry. And proportion, the rest of the members become sick and feeble, & the



shall you heare a word of sincere truth, without many glosses & Commentaries of most corrupt additions; yea & for one verity, a masse of forged & devised fables, especially from these remote Regions, & as you call them in *Rome* *Tramontane* Provinces. Yea such is the misery & calamity of Princes & great Personages, as well Ecclesiasticall, as Politick, that seldome by the care doe they conceive that birth which with all their hearts they desire not to be vitall & long-lived, that is, seldome hearing what they would not heare. Such multitudes there are of parasites & flatterers, who suggest unto their senses nothing but what is rare, glorious, & above measure gratefull, who for to please, they holde it but little inferior to immortality.

Neverthelesse such hath bene my breeding and education from mine infancy, which together with my yeares hath growne up with mee, and is now confirmed in more then a dotting age, that I rather desire to live poor with the Philosopher, and feed on coleworts in this my cabb, then to ad the flatterer with *Asiopus*, and surfeit on pleasures in the Court of *Alexander*. And forasmuch as now for many yeares we have had your Ho. almost vigilante pastor, & a lover of truth. I held it not so much to concerne my selfe, as the whole Church of *Ireland*, to intimate these no small or triviall matters unto you. For as it is our paines to open, if not the imperfections, & smaller excesses of our brethren, (which charity would rather have concealed, then revealed) yet certes so foule, so intolérable, so manifest adulterations of our holy faith, we cannot, we ought not, we dare not smother. Which happily if wee should, the very stones would cry & tore them out in your eyes. So doubtlesse to you holy Father it belongs to apply the same remedies to these diseases, to purge wine and

and oyle into these wounds , to assuage the tempest of these raging Seas , to chastise with your pastorall staffe these burring rammes, which lead the following flocke astray unto hurtfull and uncouth pastures , or if they contemne to heare your voyce, to cut them off from the rest of the fold, by the Ecclesiasticall Sword of your censures, that the good bee not infected by the fellowship of the bad, the sound by the diseased.

These things are expected by the Church of *Ireland* from so great a Pastor, by him to be governed, to be cherished, to be defended, to be enlarged. And so the Prince of Pastors to his Vicar and to his flock on earth be ever propitious , whose power over him and his writings is willingly acknowledged by

PAVL HARRIS.

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C 2

and olive into these wounds, to allay the tempest of  
the raging Seas, to chastise with your pastoral staff  
the stubborn sinners, which lead the following flocke  
into hurthull and uncomly paths, or if they con-  
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PAUL HARRIS.

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wedged into the heads and hearts of the people, as in this latter



and we are taught by the holy Ghost from the ministry

the Spirit, 1 Cor. 12. 13. And we are taught by the holy

FAMILIAR DISPUTA-

TION WITH THE PRIARS,

PROPOUNDED BY THE

1. The first is, of the nature of the soul, and of the

2. The second is, of the nature of the body, and of the

3. The third is, of the nature of the senses, and of the

4. The fourth is, of the nature of the passions, and of the

5. The fifth is, of the nature of the faculties, and of the

6. The sixth is, of the nature of the virtues, and of the

7. The seventh is, of the nature of the vices, and of the

8. The eighth is, of the nature of the sins, and of the

9. The ninth is, of the nature of the punishments, and of the

10. The tenth is, of the nature of the rewards, and of the

11. The eleventh is, of the nature of the prayers, and of the

12. The twelfth is, of the nature of the fasts, and of the

13. The thirteenth is, of the nature of the alms, and of the

14. The fourteenth is, of the nature of the pilgrimages, and of the

15. The fifteenth is, of the nature of the vows, and of the

16. The sixteenth is, of the nature of the convents, and of the

17. The seventeenth is, of the nature of the orders, and of the

18. The eighteenth is, of the nature of the laws, and of the

19. The nineteenth is, of the nature of the customs, and of the



AND thus gentle Priars, having (as you see)

made my monasterie Popes house, & of your

fall and sedicious doings, the pillars of

your pride and ambition, and no small reve-

new unto your Garnells, Cellars, and Kic-

chins: Give me leave to ventrils and dis-

pute the office and case of the Holy Spirit

and fast, a little more familiarity with

your severall equalls: The end and butt, I shew it (if God

to bless my endeavors) is to make such poore soules among

us, his story have by heart in weight and be sorted with the sayings

doctrines and pleasant fictions: since it is my part not less to con-

vert error, than to teach right doctrine, and so discover the fals-

apostles, as I see to transforme themselves into the Apostles of

Christ: And albeit some happily will hold it a labour needlesse, to

oppose the first false remedies, which like unto all plucked velle,

threatning paine, and sorrow, shall not long subsist, yet others, (and

wedged into the heads and hearts of the people, as it may rather become the labour of the Apostle, then any other *Pain* to dissolve, and to remove the same, according to that of divine *Petrarch*, *ali*  
*radicatos errores non facile est extirpare. De vita (ol. lib. 1.* Errors deeply rooted, are not easily pull'd up. Forso much then as these supernaturall prerogatives ascribed unto the *Habis*, *Scapular*, and *Donna Laissa* her fast, are all of them built upon visions and revelations, and we are taught by the holy Ghost from the mouth of the Apostle, 2. Cor. 11. *That Satan can transfigure himselfe into an Angel of light*, and therefore are admonished by the same Apostle not to be circumvented by him, *whose operation consisteth in all power and lying figures and wonders, and in all seducing of Iniquity.* I demand then of you O Regulars, and especially of you Gray Friars and Carmelites, how you come to know, that forso much as *S. Francis*, and *S. Simon Stock*, might as well as many other Saints have beene deluded, and abused by Satan in this kind: that notwithstanding these revelations of theirs, were heavenly and divine, and for such, to be taken and beleevd, and not rather illusions of that enemie of mankind, *Cum mille sunt nomina, et mille nocendi artes*, Who hath a thousand names and meanes of deceiving. For say, that *S. Francis*, and *S. Simon Stock* be canonized Saints, yet not all that is written by them, or of them is canonized truths. And therefore as wicked men and women in the Scriptures have beene honoured with divine visions, and revelations, as *Balaam*, *Pharaoh*, *Saul*, *Nebuchadnezzar*, *Pilats* wife, and the *Sybilis*, so have many of Gods servants beene deceived by strong illusions to beleevd lyes. Examples whereof we have store as well in the Dialogues of *S. Gregory* written above a thousand yeares agoe, as in that more ancient legend of the holy men and Eremites of *Palestina*, *Egypt*, and *Thebes*, written by *Palladius* within the first foure hundred yeares after Christ, to omit infinite others in histories of later times. Nay *S. Francis* himselfe seemes not to have beene priviledged in this kind, I say, from being abused with false revelations. For as wee reade in the Chronicle of the Friar *Minors*: He having under him a Vicar generall whose name was *Helias*. It was revealed unto him by Almighty God, that the aforesaid Friar should both dye out of the Order, and be damned, in respect whereof the holy Father *S.*

*Francis*

*Francis* did ever after so dis-affect the aforesaid Fryar, that he could not endure to behold him. Yet not many lines after in the very same *cap.* it is reported how the same *S. Francis* had a revelation from Heaven, that the aforesaid Friar *Helias* should doe penance for his finnes, and not be damned at all. This shall you reade in the Chronicle of the Friar *Minors*, *part. 1. cap. 118.* And such as will take paines to peruse *S. Brigids* revelations, & confere them with our legends of Saints lives, shall finde innumerable examples of like kind: One Saint having a revelation directly contrary to whar hath beene revealed unto another. Notwithstanding that there is but one God, one truth. And we may be endued or rather enforced to beleeve, that these revelations, visions, and apparitions of *S. Francis*, and *Simon Siss* ( if any such were ) were meere fatanicall illusions, & no divine revelations, for that they promise that certitude and assurance of salvation in this life, which is repugnant to sacred Writte, the uniforme consent of the Primitive Fathers, the uniforme consent of Generall Councells, and the beliefe both of our holy Mother the Church, and all her obedient children even unto these times, as I have abundantly proved in my Epistle to Pope *Pybanns*, and not necessary here to be repeated againe. And therefore I will conclude this first point with that of the Apostle, *Galat. 1.* That if an Angell from heaven shall come and preach unto us contrary to what we have received, *Anathema sit.*

But yet to give scope to a more full and ample discourse of this Argument. let us admit for the present that *S. Francis*, and *Simon Siss* had received by divine revelation: That whosoever shall dye in the habit of the one, and the scapular of the other, should undoubtedly be saved, (for it may not bee denied but such certitude may be had by divine revelation ) Examples we have of the Scriptures of the two glorious Apostles, *S. Peter* & *S. Paul*, of *S. Mary Magdalen*, & some others, for the arme of our Lord is not shortened, nor his power abridged. Yet (say I) conformable to the doctrine of holy Church ( as afterward shall bee proved ) that this can be no assurance, or security unto others, who are not partakers of the said visions, and revelations to beleeve this doctrine; because what is of divine authority unto one, is but of humane and fallible authority unto another. For say that *Peter* knoweth a thing

to come by certaine & divine revelation; yet the same shall be to *Patrick* but onely a humane relation, received from the lips of *Patrick* a mortall man, subject to error and mistaking, to deceive, and to be deceived, and being but *in via*, & *non in terminis*, peccable in thought, word and deed: and therefore we see the Church (whose wisdom is from the holy Ghost) never to canonize any person, though reputed never so holy, while they are in the flesh, and till such time as their sanctity be attested by signes, and wonders from heaven. As then *S. Francis* before his conversion was of life & conversation like unto others of his rank, & quality, & not much scrupulous of the offence of God, till he came unto the age of twenty five, as may appeare both by the first words of his Testament. *Quia cum essem in peccatis* &c. as also by his life written by *Bonaventure*. So albeit I confesse the 2<sup>d</sup> and better part of his life, after his conversion, & dedicating himselfe unto the service of God, was as a threed more evenly spun, then the former, yet not akoge, then without some knots, as may be knowne by his own confession, when on a time sojourning in the pallee of the Cardinall *De Sta. Cruce* and in the night-time being beaten of the Devils, he repayed in the morning to the presence of the foresaid Cardinall, to whom he related what he had endured, and then added. *Men that know me not, repuse me as a Saint, but behold how the devils who know me well, doe handle and chastice me for my finnes.* So he. *Chron. frat. minor. rom. l. cap. 13.* Out of all which I doe inferre, that a vision, or revelation is not therefore authentically, or to be believed, because such a person, who after his death was canonized for a Saint, did in his life-time avouch the same, either by word, or writing, because it is necessary for my prudent assent unto such visions or revelations, that the same be canonized for supernaturall & infallible truths, which cannot be but by authority of holy Church, which hath canonized for certaine and infallible verities, no other mens workes, sayings, or writings, then those of the Prophets and Apostles, as that Angelical Doctor *S. Thomas* hath in these words, *Injunctum fidei, non sunt revelationes Apostolorum et prophetarum facte quicquid canonice scripturarum non autem revelationes si qua sunt alius doctoribus facta*, 2<sup>a</sup> 2<sup>a</sup> 2<sup>a</sup> 2<sup>a</sup>. Our faith is grounded upon revelation made unto the Apostles, and Prophets, who wrote the canon;

call bookes, not to revelation (if any such was made) to other Doctors. For which doctrine he cites also *S. Aug.* in his Epistle unto *S. Hieron* Epist. 14 in these words: *Solis enim scripturarum libri qui canonici appellantur didici hunc binerum deferre, ut nullum authorum eorum in scribendo errasse aliquid firmissime credam. Alios autem in a lego ut quantalibet sanctitate, doctrinaque prepollent, non ideo verum putem, quod ipsi in a sanctorum vel scripserunt.* Onely to the books of Scripture, which are called canonicall, I have learned to give that honour, that I most firmly believe, that none of the Authors thereof have erred in writing, but other writers I so read (that with how great sanctity, or learning so ever they doe excell,) I doe not therefore believe a thing to be true, because they have so judged, or so written, I so *S. Aug.* *omni bono virtute et scientia.*

Now future glory in Heaven being a supernaturall object, cannot by humane knowledge or morall certitude be assured unto us, but either not all, or by divine faith, which though not cleare and evident, yet excelleth in certitude and infallibility all scientificall knowledge what soever. And this I say to answer those who happily in defence of their errors, in the aforesaid revelations, will say, that albeit indeed they be not to be believed by a divine and a supernaturall faith, yet may they be certaine unto us, *ex a'io capite*, that is, from some other topicall argument, which in truth is as much, as if they said nothing, preaching an infallibility of the aforesaid visions, and revelations, then brought unto their justification, they answer us with nothing but historicall legends (and I pray God not rather fabulous) and mere humane possibilities. When the poore soule in the meane time trauelling unto *habits* and *scapulars*, as Oracles of truth, & rockes of a sure foundation, at the evening and perclose of life, findes it selfe irreparably deceived, & in *puncto descendit in infernum* & in a moment for misbelieve sinks downe to hell. whence neither the habit of *S. Francis*, nor the scapular of the *Carmelites*, nor the saturday faste of Dame *Luisa* shall be able to fetch it out. And because that *Dives* can not obtayne of *Abraham* that one should come from the dead & signifie unto his brethren what entertainment these habit & scapular wearers, finde in the next world. Our Friars doe the lesse regard what *Moses* & the Prophets, what the Apostles, Fathers, and Generall Councells

teach, for not being convicted of their errors by experimental knowledge of the dead, they lack refection of any other proofe, demonstration, or argument, which notwithstanding wee will not spare further to urge against the most wicked of us, who may conferre to the demolition of this so desperate error, possessing the last act of mans life, and making the same most tragical. For as it is truly said, *Quot in bello non his perierunt*, A man shall never offend the second time in warre, and why? because by tway the second error is prevented. So with much more reason, yea with ruth and compassion may it be said of a Christian dying in misbeliefe of a matter of such consequence, as concerns his eternall woe or welfare, *non his perierunt*. He cannot twice offend. An error concluded in death is singular, is solitary and unaccompanied, no reparation by repentance to be hoped for, the doore of life being also the doore of mercy, which once shut is never more to be opened.

Marvaile not (good Reader) that I labour in confronting so horrid a doctrine for if by all my endeavours I draw but one soule by the eares out of this snare and pit of error, it shall well become my profession, & the discipline of him who sought the stray sheep, and finding it brought it home into the fold upon his shoulders, or at least I shall avoyde that censure of S. Bernard, saying, *Cadit asinus, & invenit qui sublevar: cadit ovina, & non invenit qui sublevar*. The asse falls into the ditch, and there is one ready to pull him out, the soule falls, and there is none to put to his helping hand, Bernard *super Cantica*.

The absurdity then of this doctrine of the habits and scapular (besides what hatherto hath beene said) may in this also appeare. That if they performe what they promise, and what their revelations doe import. That is certitude and assurance in this life of glory, & salvation in the next, they surpass in efficacy all the Sacraments of the Church, whatsoever have been ordained by divine authority, and practised by Christians since the Primitive times, untill the second coming of Christ. For the Sacraments of the New Testament by our Saviours institution, doe onely conferre grace & present justification, (having all their vertue, & efficacy from the merit of his passion) *ex opere operato, & non per meritum laborem*, onely as instruments all graces conferred on such partakers of them, as thorough



rough their indisposition either of misbelief, or complacencie in sin, doe put no impediment or barre unto their spirituall and supernaturall operation. They who desire to see the proofes of this doctrine, from Scriptures, from Concelles, the Greeke and Latine Fathers, & the Schoolemen, I sende them among many others, unto the second tome of *The Waldesius*, or *William Lindanus* his *Panoplia*, or *The Stapleton* his *Doctrinale*, or *Cardinall Bellarmine* de *sacramentis lib. 2. cap. 7. 5.* &c.

Now then (say I) albeit this be very much that our Saviour hath done for us in the Institution of the Sacraments, yet far more hath *S. Francis & Simon Stee* done for us by the *habit & scapular*, because he who this day is cleansed from his sins, & justified by the vertue & divine operation of the Sacraments, may after again fall into the like, or more grievous finnes, & for the same be damned, as of the contrary he who at this time abuleth the Sacraments by reason of the indispositions above mentioed, may afterwards be penitent for the same, and by the comfort and helpe of them attaine his salvation, as may clearly appeare by the Apostles doctrine and admonition unto the *Corinthians* as touching the use and abuse of the Eucharist, &c. Now I say that by our Friars doctrine, the *habit & the scapular* are farre more effectuall unto salvation, then any one of the 7. Sacraments, or all of them put together can be. For whether the *habit & the scapular* worke in the nature of the Sacraments, by conferring the first or seconde grace *ex opere operato*, they doe over and besides conferre the grace of perseverance, & the perfection of all grace, which is glory. And this neither the *baptized*, nor the *conformed*, nor the *houselled*, nor the *ordred*, nor the *penitens*, nor the *married*, nor the *annoyed* can promise unto themselves, by which it is manifest, that in these mens doctrines the *habit & the scapular* infinitely excell all the vertues of the Sacraments, and so accordingly to be held & esteemed, as indeed in many mens eyes and opinions at this day they are.

But now happily these patrons of the *habit & scapular* pressed, or rather oppressed with the weight of these arguments, and being ashamed to ascribe the divine worke of the Sacraments unto shadows of no greater authority, or antiquity, then the visions of *S. Francis*, & *S. Simon Stee* will happily tell us by way of a qualification,

tion, of these their absurd assertions: That the *habe* & the *scapular* doe indeed resemble the Sacraments: But how? onely so far for: as they are signes of future beatitude in the next world, without having any vertue or efficacy of effecting what they doe signifie. For whereas the 7. Sacraments of the Catholick Church are indeed signes, yet not bare, & naked, but withall operative, that is as secondary & instrumentall causes working that grace which they signifie, and signifying that grace which they worke. The *habe* & the *scapular* (will these mendicants) are signes of another kind onely foreshewing & signifying beforehand that happines & glory which shal befall as shal be found in the house of death invested with them, albeit they no way concurre to the production of the aforesaid glory, either by supernatural, physicall, or morall influx. And of this kind of signes, we have examples in the Scriptures not a few. Such was the Raine-bow *Genes. 9.* placed by Almighty God in the clouds after the Flood, for a signe unto *Noah* and all mankind, that he would never more destroy the world by water, albeit the Rain-bow was no cause of any such effect at all.

Such was the Fleecce of *Gideon* both wet and dry. *Judg. 6.* a signe unto him from God, that the *Madianites* & *Amalekites* should be conquered by his hand,

Such was the *Sun* *4. Reg. 20.* going back ten degrees in the diall of King *Ezechias*: a signe given unto him by the Prophet *Elias*, that he should recover of his infirmity.

And to omit many other signes like unto these, of which the Scriptures are plentifull, such was that signe of victory, that appeared unto *Constantin* the Great, being to encounter with *Maxentius* the tyrant when in the sky hee saw a most bright Crosse with this circumscription, *In Terra vince*, in this overcome, *Superbia de via* *Constat*. Albeit not that signe of the Crosse, which appeared unto *Constantin*, but he in whose hands all victories are, seconded by humane meanes, was the cause of gaying that battyle.

And so indeed it is said of the divine *scapular* in this fabled revelation of *Simeon Stric*, *Eccc signum salutis, salus in periculo, fides pax, & paxi semper erunt*: Behold the signe of salvation, safety in danger, a league of peace, and of an everlasting covenant. Say then

that

that we admit of this qualification of theirs, and take it for granted, that the *habis* & *scapular* be but bare signes onely significative & not operative, and onely of the nature of those foure signes last mentioned. Yet must we needs confesse them to bee signes of farre more excellency, & of a greater importment, in respect of their supernaturall object, which is glory, I meane then either the Rain-bow in the clouds, or *Gideons* Fleece upon the floore, or the retrograde Sun in *Exechias* horologe, or *Constantin* his Crosse with the Emblem thereof, *In hoc vince*, In this overcome. For that these were but signes and pledges of temporall blessings, as security from inundations, victory in warre, bodily health, and the like.

But *S. Francis* legacy bequeathed unto his Friars is, that whosoever dyes in their *habis*, shall not perish of any unhappy death.

*Simon Stos* of the *scapular* is, That whosoever dyes therein, *non quiam patietur incendium sempiternum*, He shall never suffer eternall fire.

Dame *Luisa* her Saturday fast is, That who so performes it, shall not end his dayes in mortall sin.

These (I wis) are signes not of any worldly benefits, or temporall blessings, but of that Crowne of immortality which attends all such as have beene victorious in this our Christian warfare. For if the soule that better part of Man be of a divine being, and immortal as the best Philosophers have taught: and if it be of that precious esteeme with God, as he is said in the Scriptures to be *amator animarum*, a lover of soules. And our blessed Saviour the Redeemer of soules, could say, *Mat. 8. Quid enim proderit homini?* &c. What shall it boot a man to gaine the whole world; and to loose his owne soule? And if King *Exechias* was so tender of his corporall health; as he desired that the same should be confirmed unto him by a signe from Heaven, which was a pledge farre more liefc and deare unto him: then was that plaster of figs applyed unto his sore, a secondary cause of his health. No marveile then though a poore sinner should prize a signe from Heaven, an assured pledge of eternall salvation, before all other treasure upon earth, yea before all other helpes and meanes conducing thereunto.

Alas then, if it be true that these men tell us, Why was not *S. Francis*, and *Simon Stos* no sooner with us? Why did poore sinners

misle these so precious signes and pledges of their salvation for a thousand & two yeares since Christ? Or why since there have beene *habits & scapulars* from the dayes of *S. Basil*, & *S. Augustine*, & *S. Benedikt*, that none of them had that diuine influence, or signification as the gray habit of the *Minors*, & the two square patches ex *quolibet parte* of the *Carmelites*, the former not five hundred yeares old, and the later not so much. But not to lament the times of greater antiquity. Alas, & well away. Where was this blessed *habis & scapular* the day wherein *S. Bernard* dyed, in which it is reported that of 30 thousand persons, who then departed this life, onely *S. Bernard* & two moe were saved, for so *S. Innocentius* the Dominican enformeth us in his 6. sermon de *Septuag.* fro a vision made unto an holy Ermitte, sometime Deane of *Langres* in France, as also *Martinus Polonus* in his promptuary of examples, cap. 18. Or after that time againe, and within the date of these so mysticall weedes, where were these helpes & diuine comforts so farr transcending all sacraments, and sacramentalls; when as in the yeere of grace, 1343. a holy Ermitte saw in a vision the soules of men & women falling as fast into hell as ever snow came downe from the clouds, and onely three to mount up to Heaven, namely the soule of a Bishop & of a Charter-house Monke, and of a Roman Widow. This shall you reade *lib. de vita Carthusiensis* in the time of *Innocentius* the sixt of that name. Surely it seemes that eithen in those dayes there wanted Preachers, to publish these miraculous graces of the *habis* and *scapular*, or people to beleeve them. Or else we must say, that the shops wanted frises & woollen cloath to make them of. Or Taylors to cut them out, which for my part I will as soone believe, as the woods of *Arden* in Germany to want theyes & Freebooters, or the Gardens of *Egypt* to want Leekes & Onions, which some of the *Egyptians* worshipped as their gods, as may appeare by that verse of *Ieremias*. *Jer. 17.*

*Porrum & cepa nesciunt violare, ac frangere morsus:*

*O sanctas gentes, quibus hac nascuntur in hortis*

*Numina.*

¶ To chaw an Onion or a Leek is held a foule offence:

O holy people whose gods doe grow, but wot you whence?

¶ Their gardens.

And

And I pray God, That many among us, who would bee esteemed very good & perfect Christians, yeeld not more honour unto the creatures (albeit they make them not their gods) then they ought, or may stand with the integrity of our holy faith.

But to returne to our Argument: (For I purpose to leave no reason *pro*, or *contra* indiscussed, which may serve to discover the vanity of these aforesaid Revelations, with which so many soules both have bene, and are at this day abused.) And first for that Legacy of *S. Francis*, grounded upon a vision, or Revelation, That whosoever dyeth in his *habit*, shall never be prevented with an unhappy death. I perswade my selfe, besides what already hath been said, that it is a meere fiction, & an Imposture of his Friars of later times, untruly fathered upon the Saint; for the mainteinance of their bellies.

And first it is held as most probable, That *S. Francis* had no certaine or particular habit at all, either of this or that cloath, or colour; but onely course and of small price, such as might best sort with poverty, & penance, as may appeare by his rule *cap. 2.* in these words, *Frater: omnes vestimentis vilibus induantur, & possint eis repere de sacis & alijs pecijs cum benedictione Dei.* Let all the Fryars be clad with course clothing, & they may patch them with sackcloth, & other patches on Gods blessing. And this which our Friars doe hold to be a precept of the rule, or equipollent to a precept, may seeme to be confirmed by the practice of the Order, for see wee not the *Capuchins* to weare a distinct habit from the *Cordeliers*, agreeing in nothing but onely in colour? The *Capuchin* having a large frise coat to the foot, with a piece of course canvas square, one halfe yard upon the back, girded unto him with a rude massie rope, with a great knot before, & unto this coat sowed a sleepled hood, or capuch, from whence they have the name of *Capuchins*, of well-neere two foot long, from the *basis* to the *conus*, & over this coat they have a cloake of the same frise, comming little below the waste.

When as the *Cordelier* professing the same Order of *S. Francis*, & the same rule, hath a coat of much better frise, without that square canvas on the back, with a hood or a capuch not sleepled at all, but round, & fitted unto his head, a girdle of a cord, from whence hee

hath

hath his name of *Cordilier*, the same handsomely wrought with many artificiall knots, orderly placed by equall distances, a sleeve, O heavenly wide, which besides the arme will well containe a couple of Cheeses quartered, or a Gamon of bacon a-piecc, or as many Puddings as would well neere serve a whole Convent of Friars for their break-fast, & over all this they have a cloak of the same frise descending almost unto the foot. Observe then how different these habits be, & yet those *Franciscans* againe which are of the reformation of *S. Diego*, they have a distinct habit both from the *Capuchin* & *Cordilier*. Sith then each of these deny the other to have the habit of *S. Francis*, I then demand of our Friars, which of these habits? or is it all of them that hath the blessing, that whosoever dyes in them shall never be prevented with an unhappy death? But what was the true habit of *S. Francis*, or which of the reformations have got it, I make account they will agree upon it when my fingers grow all of one length, & then happily my selfe will be as credulous as others to believe them.

Now againe it is to be observed, That this revelation of the habit is not to be found in the life of *S. Francis* at all, notwithstanding his life was written by many & most of them of his own family & order, as first & soone after his death by *S. Bonaventura*, neither is it in the Bull of his canonization of Pope *Greg. 9.* nor yet in the Roman Breviary or any other Legend of later time, either of *Lippolo*, or *Lippomanno*, or *Villigao*, or last of all by Friar *Luke Wadding*, a *Cordilier*, living this day in *Rome*. In all which Legends of the aforesaid authors, matters of farre lesse consequence (I wis) are not forgotten, & yet no word of this great benefit of the habit to be read in them.

Besides, is it not a thing to be admired & wondered at, that *S. Francis* leaving such a golden legacy unto the world, that whosoever dyed in the habit of his order should be saved, that himselfe was not carefull to dye in the same, as well for example unto posterity, as also to be partaker of that security of salvation with other Christians. For we read in the first tome of the Chronicle of the Priars Minors, cap. 71. That *S. Francis* when he perceived the houre of his death approaching, stript himselfe all naked, and then cast himselfe upon the ground, making an exhortation to his brethren



brethren to persist constant in the love of God, & the profession of holy poverty, till such time as the *Guardian* (whom he obeyed) understanding the desire of the holy Father, taking presently an habit with the cord & linnen breeches, brought them unto him, saying: *Father, take this habit which I lend you with the cord and breeches, that you may be buried there with it, cover your nakednesse.* And it is there said, that S. Francis contentedly took the breeches, but not the habit, for that he desired to conforme himselfe unto our Saviour, who dyed naked upon the Crosse.

Lastly, how can this aforesaid revelation of the habit stand with any truth, or probability, when as dayly experience condemneth the same of error & falshood, & therefore more like to be some belly-invention of his disciples, apostating from the rule and discipline of their Founder, then any wise authorized by S. Francis, who doubtlesse was a holy man, & who in his life-time did see, & did both condemne & lament with great griefe of mind, the manyfold disorders of his followers, and the prevarication of his rule, as may appeare by sundry passages of the history of the Friar *Minors*, whosoever will take the paines to peruse the same.

I say then, that setting aside all other reasons, sense it selfe & experience doth sufficiently confute & convince of most intolerable falshood that doctrine of our Friar *Minors*, namely that whosoever dyes vested with their habit, shall never be prevented of an unhappy death. For first if it be understood of temporall disasters, & calamities in death, these fraile bodies of ours having so many windowes to admit them, according to that of the Tragedian, *Eripere vitam nemo non homini potest, at nemo mortem, mille ad hanc aditus patens. Seneca in Hippol.* Every one may deprive us of life, but none can debarre us of death, which hath a thousand gates. Among which calamities attending our ends, if sudden death be reckoned for one, (as it seemes by the doctrine of holy Church to be) we being taught to pray: *A subitanea & improvisa morte libera nos domine*: From sudden and unexpected death deliver us good Lord, What shall wee say of that subtil Doctor among the Franciscans, *Joannes Duns Scotus*, who being *Apoplectick*, or subject to the palsy, and supposed in one of his fits to be dead, was buried

alive, as appeared at the return of his absent companion, who being acquainted with the nature of his disease, caused his body to be taken up, which was found all broken & bruised with striving to recover himself from his sepulchre, whose fate is reported by *Paulus* *Locutus* in these words: *Apoplexia correptus Scorus puer perstridit a quidem ad nimis stridens funder: praemortuus simul atque, cum redierit vinctus a verbis in praesens pueri discederet, frustis ad petendum opem non eratis longius eduxit pulsatione diu sepulchri lapide elisi tandem capite perierit.* *Scorus* taken with an *Apoplexy*, had his punishment so as buried for dead too hastily, when as nature too late had digested the force of his disease: and life returning, in vain desiring help, yeelding a miserable roaring, & often beating the stone of his grave, at length his head being violently bruised, he perished. So *Iovius*, whose fate wanted not also a Poet to expresse the same in verse, as followeth:

*Quod nulli hominum inquam accidit viator*  
*Hic Scorus iuven semel sepulchrum,*  
*Et his mactatus: ambibus soporibus*  
*Agustus magis, atque capisus.*

*Ianus Vitalis apud Iovium,*

What chanc'd before to none,  
 I am forced to be moane:  
 O thou that passest by,  
 Lo *Scorus* where I lye.  
 Who twife though being dead,  
 Was once but buried.  
 Of the time (doubt not) say,  
 And sure I thinke they may.  
 Each Sophist I but went  
 In capious argument.

This and much more as touching the fate of *Scorus* may you cree in *Baronius* in his continuation of *Cesar Baronius* in his *Annals* in they care 1494. But not to wade into any further sea of examples. *Spain* will tell you how many *Friar* *Admits* have been cast away by shipwrack in their voyages unto the *Iudges*. My selfe in the year 1610, in the territories of *Lerma* in *Castile*, with many others (the whole town in a manner going forth to the same) be-

held the murdered body of a Franciscan Friar, a stranger to that place, who was supposed to have had moneyes, & being robbed of them, was also slain, & his body laid among the stinking carcaseere unto the gate of the towne of *Lima*. But some peradventure will say, that sudden death is not to be numbred among unhappy, or disastrous fates at all. For so much as we read, that *Julius Caesar* disputing of that argument the day before he was slain in the Senat-house, was of opinion, that an unexpected death was to be preferred before any other. *Suetonius* in *Julius*. And a Princely writer of these times, in his exposition upon the Lords prayer, seemes not to disallow of that death which yeelds least trouble unto the sense. So as in these mens opinions, not a sudden, but an unprovided death is that which is to be unlikeliest conformable to that of *Sapient. 4. In fine si morte praecipuas fueris, in refrigerio eris*. The just man though he be prevented by death, he shall be in a refreshing. And by their leaves, I would say, that the death which is unexpected, may well be suspected, & feared to be unprovided. And therefore (for my part) I pray God that death may knock at my doore a long time before he enter, still leaning unto the old Italianes, *ad subitanea & improvisa morte libera nos Domine*. From a sudden, & an unlooked for death, good Lord deliver us. But to leave this point to those who have more leisure to dispute it: whether a sudden death is to be numbred among miserable deaths or not?

Let us come unto a second, wherein I demand, whether a death inflicted by the hand of Iustice, may not justly be numbred among unhappy deaths. And I thinke none will deny it, for so much as *Peter* hath said, *Nemo autem vestrum patietur ut homicida, aut fur, &c.* Let none of you suffer as a murderer or a thiefe, &c. If then we find Friars of the order of *S. Francis*, who for their crimes & demerits have been sentenced at the barre of Tribunalls, to infamous & dishonorable deaths, How then have their habits priviledged them? Or where is that legacy of *S. Francis*, that who so dyeth in the habit of his Order, shall never be prevented with an unhappy death? If any be so curious as to enforme himselfe in this affaie, I shall not need to send him either unto the Italian *Gaistwardes*, or to Spanish & French History, or further then unto the Annals of  
 England,

England, & for no larger a time then betwixt the *Norman* Conqueror, & King *Henry 2.* Where he shall find examples more then a good many of that kind. I say of Friars of the Order of *S. Francis*, who have bin put to shameful deaths by the hand of Iustice, And the same neither for building of Churches, nor ministering of Sacraments.

But some will say, That still I come short of the marke, & of what was intended, so long as I insist onely in the temporall calamities that accompany the death of the body, which with how terrible a countenance forever they looke upon their patients, by any misery, or casualty deprived together with their lives, of the benefit of the Sacraments, yet we know not but even in their last agony, or before continued unto their end thorough the abundant mercy of God they might be found penitent, & truly contrite for their sins; & so as (in that despicable & wretched a passage unto the eyes of the world) they might be able to say, *Transivimus per ignem & aquam, & eduxisti nos in refrigerium.* We have passed through fire & water, & thou hast brought us into a refreshing. So as still to make good that propheticall prediction, fathered upon *S. Francis* by his Friars, such as dye in their habit, whether by death sudden, or deserved, they shall alwayes dye happily. Since no death is to be held absolutely miserable; excepting that one which carries with it, *Pecatum ad mortem*. Of which the Apostle *S. Iohn*, *Est peccatum ad mortem, non pro illo dico ut roget quis.* 1. Ioh. 5. There is a sin unto death, I say, that for it no man aske. Which sin by *S. Augustines* judgment is final impenitency. I affirme (with he) That a sin to death is to leave faith working by charity, even till death. *De correptione & gratia*, cap. 12. And the same doctrine he teacheth *De civitate Dei*, lib. 21. cap. 24. So then the last refuge of our Friars is, that setting apart all other kinds of death, of which none can be defined to be absolutely miserable, such as dye in their habit shall never dye impenitent, but truly contrite for their sins, by which they shall be secure from the second death, & the eternall separation from the blessed vision of God. So *S. Francis* his supposed revelation of the habit, & *Simon Stec* of the scapular, doe concur in this. *In quo quis moriens, non patietur incendium sempiternum*, In which whosoever dyes shall never suffer eternall fire.

As then we have hitherto proved & instanced by many exāples, that notwithstanding the habit of *S. Francis*, there hath not wanted such as have perished both by sudden, & infamous deaths. So now in the last place it remaines (to take away all tergiversation) to manifest unto the world (which some will say is a hard task) That divers Friars ending their dayes in the habit of *S. Francis*, have bin subiect even unto this last & worst kind of death, joynd with finall impenitency & obduratnesse in sin, & consequently according unto the doctrine of holy Church, can no wayes be held to have dyed happily. And albeit no man in this life may judge another mans servant, for that as the Apostle sayth, *he fallth or falls unto his owne Lord*, to whom all judgment both of quick & dead is reserved. And that ordinarily none comes back from the next world to tell us, how they fare, according to that of *Iob. 16. Ecce enim brevi anni transiunt, & seminum per quam non revertar ambulo*. Loe our yeares passe swiftly, & I walke the path by which I shall not returne. Notwithstanding in our Writers of the *AA's* & Moniments of Saints, we find no liue more common, or familiar then visions or apparitions made unto the living, as touching the estate & condition of the defunct: some revealed to be in glory, some in Purgatory, others damned: As whosoever will peruse that large volume of *S. Brigids* revelations, or *Calgrins*, or *Spiritalium exemplorum*, or *Capgrains*, or the Chronicle of *S. Francis*, or any of our later legendary collectors, will witnesse with mee. But setting all these aside, which for mine own part, as I doe not wholly reject, depriving them of all credit & authority. So neither is my faith so strong, as to admit into my Creed very much of what I read of that kind. Considering that if the belly hath in all times bin a great Master of Art, according to that of the Poet, *Venter magister artium, ingenique largitor*: The belly is a Master of Art, & a supplier of Invention. So above all other in the Schoole of our Monkes & Mendicants hath the same bin not onely a Master of Art, but even *Doctor Cathedralium*, A Doctor of the Chayre, publishing both by voyce & writing whatsoever might be serviceable unto the *Genius* of the place.

Omitting then all Visions, Revelations, & Apparitions, I heare our Saviour saying, that there is *Spiritus blasphemus*, there is a sin

againſt the Holy Ghoſt which ſhall never be forgiven, I heare the voyce of the ſame truth ſaying *Iohn 3. Such as believe not, are judged already.* I heare the beloved Diſciple ſaying, *1. Iohn 5. Eſt peccatum ad mortem* there is a ſin unto death, for which I ſay that none doe pray. I heare *S. Aug.* ſaying, *De Civitate Dei lib. 21. cap. 24. If there be any that perſiſt till death in impenitency of heart, doth the Church now pray for them, that is, for the ſoules of them that are departed.* I heare alſo *Concilium Braccarenſe primum cap. 34.* forbidding to pray for ſuch as dye in deſperation, or miſbeliefe, or kill themſelves. Tell me then you who pretend to be obſervantes, and the moſt ſtrict imitators of *S. Francis*, what ſhall we ſay of ſuch of your order, as have bin murdered in *flagrant delicto*? you know my meaning. Of ſo many as have bin executed for Iudaisme by ſentence of the Inquiſition? eſpecially in *Spain & Portugal*, of which ſort in *Lichon*, there was a *Friar Admon* in the year 1610, who was burned in his habit upon a ſtage, & dying obſtinate in his inſidelity till the laſt breath, cryed loude & often in a lamentable, & dying voyce, *Deus, Deus meus, ad te de luce vigila.* O God, O my God, from the light doe I wake unto thee. What ſay you to others of your Order, who preventing the courſe of nature have murdered themſelves? Have you forgotten? or can you ever forget that woſull ſpectacle which hapned in the perſon of *† Thomas Barnet* a Franciſcan Friar, who upon *S. Iohn* day in Chriſtmaſſe, in the year 1630, hanged himſelfe in the Orchard of *Temple Og*, ſcarſe two miles diſtant from the city of *Dublin*, upon the bough of an apple-tree, not onely in the habit of his order, but uſing for that execrable ſervice, the cord of his habit, with which he girt his loyns? What voyce is there then ſo wicked? or pen ſo prophane as to publiſh their men & the like to have dved happily? No rather may they ſay, *Quid proſuit nobis habitus aut ſcapulare?* What hath the habit or the ſcapular proſited us? or wherein have they helped us? for ſave that in our life-time they were beneficiall unto our bellies, the confidence that we had in them after death, hath deprived both our bodies of Chriſtian buriall, & our ſoules of the prayers & ſuffrages of the Church, and of all faithfull people.

Now then to conclude this Chap. with a recapitulation of ſuch arguments, as have bin alledged in the precedent diſcourſe, againſt the

† Excuse  
me that in  
my *ſcripto-*  
*matix* I  
called him  
*George Barn-*  
*well,*



the doctrine of certaintie of saluation by *Habits, Scapulars, & the Laisian salt*. First then (gentle reader) thou hast seene the same refuted *a priore* from authority of the Church, Scriptures, Councils, & Fathers. Secondly *a posteriore* thou hast beheld the absurdity & falsity thereof layd open before thee *ad oculum*, by very sense & experience in all such kindes, sorts, & varieties of death as by Christians in all times have bin held miserable, unhappy & ignominious: of all which, Friars in their *Habits* have bin sensible & sufferers. And therefore that doctrine of theirs must needs remaine voyde of all truth. That whosoever dyes in their habit, shall never be prevented with an unhappy death.

And yet these be our Apostles, & Missionaries sent from *Rome* to convert Nations, and to reduce them to the Catholick faith. Such Apostles & Preachers, as doubtlesse shall never turne any, unlesse it be fooles into mad men. Truly Friar Missionaries, if these be the signes of your Apostleship, & this the Gospell you preach, sooner shall you catch a Hare with a Tabor, then convert a Protestant into a Roman Catholicke. If among the savage *Judges* you preach these doctrines, I know not what credulity you may purchase; but if in these parts you seeke to gaine soules, & so bring such as are astray into the right way, doubtlesse it must be by other doctrines, then *Habits* and *Scapulars*.

*Non obfusca deo gestamus corda Britanni.*

We *Britans* live not in so grosse an ayre, though much unto the North, but that we can discerne of colours, who preacheth Christ, & who themselves: and if the former had bin till this day, as well applyed as the latter, happily that *lapid scandalis*, that rock of offence, at which so many have stumbled, had bin before this time removed. You Mendicants enter heere among us, with specious & glorious titles of Legantine, & Missionary power. You tell us, you are sent to labour in the Vineyard to worke in the harvest, but what sayes the Protestant? when he sees all you labour is but to eat the grapes, & to cull out the best streames, when they finde all your preaching turned into begging, or at least thereunto tending. Mary (say they) These be those who preach themselves, and not Christ Iesus. And say they not truly? You tell us you are sent from *Rome*, to assist the Priests and the Pastours in governing and feeding

feeding of their flocks, but verily in all parts of this Kingdome, it is well understood what flockes you looke after. O how well it becomes the *Franciscan* & the *Dominican*, after they have shamed the poore people on a Sunday morning out of their meanes, the weeke after to gadd thorough the Parishes, & to gather in their stragglers, and hearde them together.

*Compluresque greges Coridon & Thirsus in unum.*

and after to expose them to sale one with another at 12. pence the head, in every Barony of this Kingdome. Gentlemen expecting when the Friars sheep passe by, or where they keepe the market, hoping what they got so easily, they will not rate too highly. And as dextrous as they be in bringing home the strayed sheep, so no lesse diligent are they in seeking the lost groat. It is a laudable custome of the Church commanded by expresse Canons, that all Christians should communicate at least once a year, & the same at Easter at the hands of their owne Pastor, & this is called the Paschal Communion, at which time as by the precept of holy Church, all that are come to the yeares of discretion doe participate the blessed body & blood of our Saviour in the holy Eucharist, so commonly doth every one according to their devotion & ability, make their offering: which offering the good people in this Countrey commonly lay downe upon the Altar, & it is indeed the chiefe maintenance that the Pastor hath for all the year after. But thinke you this poore groat can escape the Friars gripes? No, for now the holy weeke approaching, the Friar Limitour bestris himselfe, & the weeke commonly before, & after Easter, hee visite all the Parishes of his limits, & he either addresses himselfe unto the Oratory of the Parish Priest, or else himself makes a *Randevous* in some principall part of the Parish, where he sayes Masse, heares confessions, receives all he can procure to make the Paschal Communion with him, having all the year before prepared and perswaded the people, that by reason of their Indults & priviledges from *Rome*, they shall aswell satisfie the precept of the Church in communicating with him, as at the hands of the Pastor. Neither dare the Parish Priest contest with him, for the Friar is not unprovailed of his friends, who will make good all his pretensions, so as if the Priest give but the least opposition, hee shall not onely not prevaile,

prevayle, but he shall have the frowne of the best of his Pa-  
rish happily all the yeare after. And thus the groat is by the  
Priest is found by the Parish, & where was it all this while, lay up  
on the Altar, close by the Candlestick. This is that good assistance,  
& this the help which the Parish Priest at Easter gets by the Fri-  
ars industry, who having found the groat, returns home, & there  
rejoyceth with his fellowes, who in other Parishes have done the  
like service, putting the surplus of their gettings into the hands of  
their *Syndic* or Treasurer (of which every Convent hath one)  
and I pray God such Treasures be reserved for good purposes.

*The Author's Apology, and a defence  
of his writings.*

**B**UT now I wot well what our Mendicants with all  
their faction both in private & publick patches, will  
thunder out against me. As it well done for a Catho-  
lick man to discover the faults of Church men? A  
Priest of his brethren? Were it not better that these enormities  
were covered with *Cassocks* in his purple robe, than to be called  
all & a by-word unto many Atheists, & unbellying Secta-  
ries as these times doe yeeld to. Did not the Prophet *Isaiah* when  
he heard of the overthrow of *Sam* & *Demuthay* & their slaughter  
upon the mountaines of *Gilbady*, cry out with great lamentation,  
*No lites maniere in Gath, neque quid dicitur in compitis Acalon, ne  
fuerit in terra filio David, ne exaltatus fuerit in armis.* Can  
it be not in Gath, nor preach it in the streets of *Acalon*, lest  
peradventure the daughters of the *Philistines* doe rejoyce, and the  
daughters of the incircumcised triumph.

To all which & what else they can say against these improprie-  
ties, I will answer with *Isaiah*, *neque dicitur in compitis Acalon, ne  
fuerit in terra filio David, ne exaltatus fuerit in armis.* Better it is that scandall should arise,  
than that truth should be forsaken. And is it possible, that I should  
be in error, & not to name it to reprove vice, & not to tell what  
colour





*non in non numero for pars*) qua non sanctorum habitacula, sed in  
*uocanda sunt* *habitationes* *Sanctorum* *et officina* *uiciorum*.  
 There be many Convents, & I would to God not the greater part  
 that are not to be called the habitation of Saints, but the dens of  
 thieves, the haunt of devils, and the shops of vices.

S. Brigid (not the Virgin of Ireland, but the widow of Sweden,  
*Ab. 4. Revel. exp.*) much lamenteth the deformation of Religion in  
 her time: *Am tristitia est religio foris. Regulae sentina mutata in  
 detestabiles abusus.* *Et nimis temeritas Aug. Dominicus* *et*  
*Franciscus ex inspiratione spiritus sancti dissoluerunt.* It is a heavi-  
 nallie to behold the rules of religious to be changed into detestable  
 abuses, & not to be observed as *deatig. Dominicus* *et* *Franciscus* have  
 by the inspiration of the Holy Ghost layd them downe. The same  
 S. Brigid condemning the avarice of Regulars, bringeth in our Sa-  
 viour detesting the same in these words: *Receperunt decem manda-  
 ta mea, et composuerunt in hoc unum verbum.* *Quid est hoc unum ver-  
 bum?* *Perigo manum, et de peccatis. Ego nunquam faciam de pec-*  
*catis.* They have received ten commandments from me, & they  
 have reduced them all into one word, & what is that one word?  
 Perfooth stretch forth thy hand, and give money, yea they are  
 never satisfied with what they get. So S. Brigid.

And Thomas Walsingham a Monk of S. Beves order, and of the  
 Abbey of S. Albans, setting forth the condition of the Friar Men-  
 dicants in his time, a most pious, & a learned Author, hath these  
 words: The begging Friars unmindefull of their profession, have  
 forgot to what end their orders were instituted, because their  
 Law-givers, & Founders (most holy men), would therefore have  
 them poore, & altogether free from the possession of temporall  
 things, that they might have no impediment to hinder them from  
 speaking the truth, or anything they might feare to disclose for the  
 same. But now while they envy such as have possessions, appro-  
 ving the faults of great men, nourishing the common people in er-  
 ror, & making the best of them both in seeking of possessions, who  
 have renounced possessions, in hoarding up of monny, who have  
 sworn to persevere in poverty, they call good, & evill, & evill  
 good; seducing Princes with flattery, the people with lyes, and  
 drawing



drawing both of them with themselves astray; they have in such  
 fore stayned that their profession of truth by their unhappy lives,  
 that in these dayes in every ones mouth it is a good argument,  
 holding as well in forme as matter: This fellow is a Fryar, and  
 therefore a Liar. Even as true as that, This thing is white, and  
 therefore hath a colour. But that we may not be thought to have  
 written these things of malice, for all of us acknowledge our selves  
 to be in fault; & let us amend what willingly we have done amiss,  
 & beseech the God of peace and love most devoutly, that peace &  
 truth may be in our dayes. So that holy Monk *Thomas Walsing-*  
*ham* in the reigns of *Richard 1.* fol. 228. hee lived in the dayes of  
*Henry 6.* and dyed in the year 1440.  
*Armasianus* that glory of the *Irish* Church both for sanctity &  
 learning, Archbishop of *Armagh*, & Primate of all *Ireland*, com-  
 monly knowne by the name of *S. Richard of Dundalk*, speaking of  
 the great disorders of the begging Friars of his time, especially of  
 the *Franciscans*, hath these words, by which may bee understood  
 how soone & even in those primitive & better times of their ob-  
 servance, they deflected from the vowed rule of their Founder.  
 When as the rule of *S. Francis* (sayth *Armasianus*) commands  
 after this manner, *Præcipio fratribus universis &c.* I doe  
 simply command all Friars, that they have not any suspected fel-  
 lowships, or counsells with women, neither that they once enter  
 into the Monasteries of Nuns, excepting those to whom especial  
 licence is granted from the See Apostolick, neither that they be  
 gossip of men, or women, lest by such occasion among the Friars,  
 or of the Friars, scandall may arise. But of the contrary (sayth my  
 Author) The Friars have gotten licence to heare the most secret  
 counsells of women, of Ladies, & of others without distinction, yes  
 with their heads very submissively bowed unto the women's heads,  
 not following the footsteps of holy *Job*, who sayd, *Reperi sedem cum*  
*ethiops in caverna de oratione.* I made a covenant with mine  
 eyes that I should not think of a Virgin. So as now a dayes tho-  
 rough such familiarity, they can play the Philosophers with most  
 beautiful Dances in their chambers, by occasion whereof such  
 scandalls thorough the world are risen of the Friars, as I will not  
 declare

declare the same. So *Anthonium* in his *Defensiolem Caritatem*, about the midst, with much more to the same purpose. he decreed in the Papall Court of *Avignon*, with opinion of great sanctity, in the year 1360. *Cal. Decemb.* But I must not omit what the said Author setteth down in that his Oration, which he pronounced before Pope *Innocentius 6.* & his Cardinalls, against the Friars at *Avignon* as touching the abuse of their priviledges: making them an instrument of Covetousnesse in these words.

The Parishioner may reasonably judge, that as concerning due & profitable penance to be enjoyed him for his sins, the Pastor or Parish priest is a judge lesse to be suspected, & more indifferent then the Friar. For that the penitent cannot suspect, nor have any ground to imagine, that his Pastor by hearing his confession doth expect any temporall lucre, or profit unto himselfe; for so much as all things necessary for his maintenance according to the Law of God, & holy Church, are annexed unto his office. But as for the Friars it is not so, because as in that appellation which they made against me in *England*, it is contrayned according unto their foundation, as they avouch, that notwithstanding they are priviledged to heare the confessions of all such as will confesse unto them, they are bound to most strict poverty, & begging, whereupon the Parishioner may probably suspect, that verily the hope of gaine, & of the relieving of his poverty, is the cause why the Friar heares his confession, & thus he may reason with himself in his mind. Wherefore should that boggard that sits there, heare my confession? & so desist from seeking things necessary for his maintenance, unless he expected from me such a supply? And forso much as poverty is a motive to sin, by meanes whereof his want may be supplied, according to that of *Solomon*, *Prov. 30. Poverty and riches give me not, but only so much as shall be necessary for my maintenance, lest happily being full I may be devised to deny thee, & to say, why is the Lord? and forso by poverty, should speak, and asure the name of my God.* It followeth that for every kind of sin, the Friar will impose upon me almes-deedes, by which his poverty may be relieved, & so shall not if be spirittually cured. For our Saviour, when at his Disciples asked him: Why could not we cast him out, & (speaking of the

devill)

devill) he answered: *This kind of devil is not driven out but by prayer, and fasting.* Math. 23. Whereupon it is inferred, that as to every corporal disease a particular medicine is to be applyed, which kind of medicine that beggar attending onely his necessities (as I may well think) will never minister unto me. And this reason is thus confirmed. For that it sufficiently appeares, that since the Friars have obtained a priviledge of hearing confessions every where thorough the world they have builded beautifull Monasteries, and Princely Pallaces. The cause whereof seemeth to be their grant of hearing Confessions: for that before such power given unto them, they were not able to build such Houses. Again it is never heard, that the Friars either for building of bridges, or repaying of high wayes, or Parish Churches, doe enjoyne almes upon their penitentes. Neither doe the Friar *Minors* impose almes to be bestowed upon the *Dominicans*, nor the *Dominicans* upon the *Minors*. Every one applying all unto themselves & unto their owne order. Wherefore it may be probably judged, that private love & gain is the cause why such a begging Friar is so careful to heare the confession of the Layman, that he neglects his time of begging, &c. So *Armscham*.

Cardinall *Bellarmino* (for learning & piety in this age not inferior to many, & I know not whether to any) lamenting the miserable face of religious orders of these times, in a most devout treatise, which he composed but a little before his death, called *Comitas Columbus*, 2. 1597. 6. hath these words: *Multiplicari corporum Regularum sunt numerus &c.* Regulars have begun to be multiplied without number, & many of them not called by God unto the estate of perfection, but enticed by other motives, have replenished Monasteries, & that of *Isay* is fulfilled: *Thou hast multiplied the Nation, but hast increased their joy.* Hence so many, so grievous scandalls knowne unto all, which yeld plentiful matter unto the Hove of bewayling the loosenesse, I will not say the corruption of religious Orders themselves as they be at this day. So the Cardinall.

*Isidore Petrus Canus* Bishop of *Uzay*, that great ornament of the French Church, both for piety & learning, in his booke called

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The *Personal Director* part 4. cap. 7. in shewing the difference twixt Pastors & Mercenaries plainly demonstrateth out of the words of our Saviour: That the Regulars who in these times would be esteemed the only Masters in *Israel*, advancing themselves above the ordinary Pastors of Gods Church, assuming unto themselves the first parts, as in perfection of life, so in ruling & feeding that flock which our Saviour hath purchased with his own blood, are in truth no Pastors at all, but playne Mercenaries, & hirelings, & for such only to be held & repured: his words are these, which proceeding from so grave an Author, are worthy both to be read and pondered.

Pastors as well Bishops as Curats, are by state obliged to expose their lives for the sheep committed unto their charge, Let us concerning this point give care unto the divine sentence, which cannot be denied without impiety, nor contradicted without blasphemy. *There is no greater charity than to give his life for his friend.* Let us now add hereunto the description of the true & good Pastor delivered unto us in the 10. Chap. of the Gospell of S. Iohn, from the lips of our Saviour himselfe: *Bonus pastor animas suas dat pro ovibus suis:* The good Pastor or sheeheard giveth his life for his sheepe, which is as much as to say, is obliged to give it. *Mercenarius autem, & qui non est pastor:* But the hireling, & he that is not the sheeheard. Behold how our Saviour distinguisheth the Mercenary or hireling from the Pastor, & how he makes it apparent that the Mercenary is not the Pastor, & that he who is Pastor is not Mercenary: He addeth. *Mercenarius autem, & qui non est Pastor, cuius non sunt oves propriæ:* The hireling, & who is not the sheeheard, & the owner of the sheepe. In which words the Mercenary or hireling is plainly described to bee the party to whom the sheepe appertaine not. So as he who hath no sheepe of his owne, & serveth notwithstanding the sheepe, is no Pastor at all, but onely a servant, a mercenary fellow, & a meere hireling, without any flock of his owne. Let us follow the Text. *Mercenarius videt lupum venientem, &c.* He that is the Mercenary seeth the Wolfe coming, & flies, & the Wolfe devoires & disperseth the sheepe. Now I would faine know who is he that flyeth? Whether

ther the *Pastor* & he that hath *curam animarum*, the care of soules, or the *Friar* who hath no charge. He who is obliged by state & condition, & by divine law to an actual residence. What storme soever happens, be it of plague, of warre, of famine, of persecution, of heresie, or any such like? Or he that is not tyed to any cure, or charge, & not having any obligation, may retire himself from those afflicted places, may forsake his country, the place of his abode, & live where he likes best, yet he who per adventure may think with himselfe, that it is but to tempt God, to expose himselfe rashly to the hazard of his life without any necessary obligation, according as it is written, *Qui amat periculum, peribit in illo*. He who loveth danger, shall perish therein. Let us now put the last finger to this Evangelicall description of a shepheard, and of an hireling. The mercenary or hireling (sayth *S. Iohn*) sayes, & he giveth a reason of his flight, *Quia mercenarius est*, because hee is an hireling, and that the safety of the sheepe concerns him not, because he is not charged with them. But the true *Pastor* who understands that the blood of his sheepe must be required at his hands, and that their salvation becomes a part of his owne, amazed with so many threats uttered by the Prophets against the bad Pastors, who abandon their flockes in time of necessity, he awakes his sollicitude, he revives his courage, he exposeth himselfe to labour, and danger, inclining his heart to all the justifications of our Lord, for the retribution which he expects from him alone. Let us now observe how our Regulars behave themselves, who are sent unto this worke onely by delegation, by mission, of assistance by extraordinary commission, as troopes of reliefe, and voluntary labourers. This last sufficiently declares, *Mercenarius autem fugit &c.* The hireling sayes, because he is a hireling, & hath no care of the sheepe. So as if he do labor in feeding of them, his labour is but voluntary, & mercenary, & accordingly (as it often happens) most pitiuously performed. For as the Regulars onely governe such soules as of their owne election, without any obligation commit themselves unto their conduct, so on their part have they the choyse in this great harvest, of what ears of corne they please, in this great draught of fishes, which they like best, casting the rest

into the water, to send them back unto their proper Pastors. In so much as the people doe make use of them so long as they please, so doe not they leave the persons of the world, but so long, & in such sort as they think best, the place of their residence being that which is conformable unto their liking, like unto wandering stars, (to use the phrase of the Apostle) whose influences worke not so strong impressions, forso much as they cast not their beames, but by way of passage, whereas the fixed stars are the ayne whereby all Mariners direct their Navigations. So this most learned & holy Bishop.

Well then understanding reader (*Odi enim prophetaum vulgus & aures*) Thou seest what authors, how many, and of what quality, who all flourished since the coming in of the Mendicants) have sharpened both their tongues & pens, against their disordered and wicked lives. Whereas then some (& those not of vulgar apprehensions) have taxed me of indiscretion for inveighing in my bookes against the faults of Ecclesiasticall persons, my selfe being of the same rank & profession. for my part I understand not their language. For I have alwayes heard that the maintaining of publique errors in doctrine, & not the refuting of them, the committing of manifest impieties, and not the reproving of them, to be scandalous. And the Apostle gave this charge unto Timothy: *Peccata coram omnibus argue, ut et ceteri timorem habeant*. 1. Timothy. Such as sin publickly reprove, that others may feare. These men (I see) doe wish me much good, for they would have me more wise, more learned, & more vertuous then I. *Benedictus*, then *S. Vincent*, then *S. Anthony of Padua*, then *S. Richard of Dunelm*, then *Thomas Walsingham*, then *Langbechin*, then *Laurentius Justinianus*, then Cardinall *Belharinus*, then *Petrus Camper*, Bishop of *Bay*, then many others, who have laboured in this kind, and whom for brevities sake I am forced to omit. Might these then make to the life pictures of our deformed Regulars, with their black pencills of a deep reproche, & shall not I be permitted to draw one small line in their tables? Shall these to the face of the world, & in the eyes of this sun, strip & whip the Friar at their pleasure, & shall not I be licensed to lay on one single lash? Or is it that



that they have received already their 40. stripes save one? Might these spirituall Physicians make deep incisions, & lance them with words more piercing then any two-edged sword, & may not I be allowed to rub their galled backs with one dramme of vinegar? Might these Prelats & Priests thunder in every pulpit against their errors, & abuses, & not so contented, leave their invectives in their workes & monuments to be read of posterity? *Mene mine ne fiant* And may not I utter one little word, but presently I shal be served with a citation from the spirituall Court, the Court of conscience? *Nolite annunciare in Geth, neque annunciatis in compitis Ascalon,* &c. O publish it not in *Geth*, nor preach it in the streets of *Ascalon*, lest peradventure the daughters of the *Philistines* do rejoyce, & the daughters of the uncircumcised triumph. For Lord, who sees not how mistaken, & misapplied that text is to the purpose that these men would draw it. Wist not *David* that the death of *Saul* & *Ishbosheth*, & that victory in which the *Philistines* prevailed against the house of *Israel*, could not be concealed from *Geth*, nor *Ascalon*, or any other City, or habitation of the Churches enemies? But *David* the more emphatically to expresse his griefe in that desolation & heavinesse of the synagogue, in the slaughter of her Princes & people, useth that manner of threat or lamentation, aggravating that dayes calamity in consideration of the great content, joy, & triumph that it would minister unto the *Philistines* their victorious enemies.

So let us never perswade our selves, that our publique errors either in doctrine, or manners can be concealed from those who are of a diverse believe from us, neither theirs from our knowledge, so long as we live together in the same common-wealth, or border one upon another. I speak of publick & notorious excesses, for I never was of opinion that any personall or privat delict, the concealment whereof is neither prejudiciall unto the Church, Common-wealth, or a third person may be manifested or disclosed, to which doctrine all divines applaud, grounding the same upon divers texts of holy writ, among which this is one, *Prov. 11. Qui ambulat fraudulenter, revelat arcana; qui autem fidelis est in his amicos commissurus.* He who walkes fraudulently, reveales secrets; but he

that is faithfull conceales the fault of his friend. And in the Gospel, Math. 18. *Si peccauerit in te frater &c.* If thy brother shall offend thee, goe & rebuke him between thee & him alone &c. See for this *S. Thomas* 2<sup>a</sup> 2<sup>e</sup>. q. 68. 1. 3. & 4. 70. 1. 2. And in this sense no doubt it was that *Constantine* the Great, that first Christian Emperour, most Christianly said: That if he saw an Ecclesiasticall man to doe what was indecent, or amisse, he would cover him with his purple robe, meaning he would so conceale his faults, as neither the delinquent should receive dishonour, nor the Church scandall thereby. As for manifest & knowne offences, we heare what almighty God hath said by his Prophet *Esaie* 58. *Clama, ne cesses, quasi tuba exalta vocem tuam &c.* Cry out & cease not, advance thy voyce like a Trumpet, declare unto my people their wickednesse, and unto the house of *Iacob* their offences: still by his Prophets complaining of such Pastors, who like unto dumbe doggs either could not, or would not open against the manifest vices & corruptions of those to whom they were sent. And the Apostle exhorteth his scholler *Timothy*, as to exhort, intreat, and beseech, so to blame, reprove, & correct, & that by his owne example, who so little feared the face of man, as to comply with his Apostleship, he would freely & publickly reprehend such as were manifest sinners, & especially false teachers he would rouse out of their dens, & place the in the sight of the sun. So 2<sup>a</sup> *Tim.* 3. having made a long Catalogue of publique offences & offenders, which then infested the Church, concludes; *Et hos devota ex his enim sunt &c.* And these avoyd. For of these there be who rush into mens houses, & lead away silly women into thraldome, loaden with sins, & drawne away with many desires, alwayes learning, & never attayning the knowledge of the truth &c. And this not onely, or alwayes in generall, but sometimes he would descend unto particulars, not sparing to rebuke notorious sinners by name. For example in the Chap. following. *Demas* hath forsaken me, and is gone into *Macedonia*. *Alexander* the Copper-smith hath shewed me much evill, our Lord will reward him according unto his workes.

And this I thought fit by way of an Apology to alledge in my defence, as well for this present Treatise now penned, as also for  
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such other bookes, as I have heretofore written against the most knowne, & notorious errors, & abuses of the Mendicants, especially of this Country, and Kingdome, with which I will conclude this Chapter,

C A P. I I I.

*The power of the Scapular and Habit over the  
soules in Purgatory.*

**I**F blessednes be the end & *summum bonum* of the reasonable creature, consisting in the cleare vision & full fruition of the Creator, as our holy faith teacheth us, Two wayes after this life may a man be deprived of this blessed vision thorough his owne default: Either eternally, which is a full separation of the creature from the blessed vision of God the Creator, Or a suspension for some time. The former hath with it an abdication unto eternall punishment. *Discedite a me maledicti in ignem aeternum.* Depart from me ye cursed into hell fire. The second hath onely a deputation unto the purging fire, *Si cuius opus arserit, detrimentum patietur: ipse enim saluus erit, si tamen quasi per ignem.* If any mans worke burne, he shall suffer detriment, but himself shall be saved: yet so as by fire, Now if the doctrine of our Friars be good divinity, all matters of the soule after this life are most sweetly accommodated. First, for hell we have seen in the former Chapter, the fire thereof quite extinguished only by dying in the Carmelites Scapular, or the Franciscans Habit, so as a soule furnished with either of those commodities, may say with the Poet:

*Contemtaque jacent, & sine luce faces.*

Now in this Chapter it is considerable whether they be not as forcible to quench the flames of Purgatory, which if they doe, *lamb labor in fine est.* We have no more to do, but like *Ioviall* lads to passe our dayes *Lucanice* in al pleasures, & delights, & a fig for what may betide us after death. The second doctrine then of our *Carmelites* is, that whosoever dyes in the *Scapular*, he is not only freed *ab in-*

*conditio sempiterna*, from everlasting fire, but also *ab igno Purgatorio*, from the purging fire, at leſt after his departure within eight dayes after *inſuſione*, & that is the longeſt terme. For theſe be the words of their pretended indulgence (I ſay pretended) for undoubtedly it was never authorized by the See Apoſtolicke. The words are theſe, as they lye in that former abridgment of their priviledges cited in the beginning of this work, and falſly fathered upon *Clement 7.* Pope of that name. *Die quo a ſeculo huiusmodi purgatorium acceſſerint ipſa virgo glorioſa Dei genitrix Maria ſabbatho ſequenti poſt illorum conſutium, ſeu religioſorum ac ſecorum obitum viſitando, a pennis Purgatorii huiusmodi eorum animas liberabit.* By reaſon of this double *Huiusmodi*, I confeſſe I am not ſo good a ſcholler, as to make any ſenſible contruſtion in Engliſh of theſe words, notwithstanding that I have both learned my Grammar, & have my ſelfe compoſed one. But yet we find by their ſermons, confeſſion-ees, bookes, & diſputations, that upon thoſe words the *Friar Carmelitan* conclude that by the benefit of the *Scapular*, every ſoule that is adjudged unto Purgatory, whoſe body in death was inveſted therewithall, by the miniſtery & viſitation of the bleſſed virgin, & under her conduct ſhalbe delivered thence the next ſaturday after their deceaſe, which (as I ſaid before) muſt needs be at the longeſt terme within eight dayes, after death. Yet ſith the paines of Purgatory are ſo grievous, happy (ſay I) be they who dye on Friday night, becauſe the day following they ſhall be delivered thence. Now you muſt know that none have authority to give you this ſo holy a *Scapular*, but ſuch a Priſt as is of the Order of the *Carmelitas*. They have alſo in the aforeſaid Treatiſe, another priviledge granted (as they ſay) by Pope *Nicholai* the 4. & Pope *Innocentius* the 4. (But it is not to be believed, but rather what *Thomas Walsingham* writ, cited in the former chap. That to be a friar and a liar is all one.) The priviledge is this: That whoſoever ſhall give an almes, or an nights lodging unto a *Carmelito*, ſhall have a plenary indulgence of all their ſins.

Another priviledge they father upon Pope *Vikann* 6. & *Nicholai* 7. That whoſoever ſhall call the Friar *Carmelitan*, the brethron of the bleſſed virgin of mount *Carmel*, ſhall have ten yeares of Indulgence.

dulgence. Here is no ambition: to be called the brethren of the blessed Virgin the Mother of God, & Vncles unto our Saviour? To the imitation of which spirituall kinred & alliance, it is very like that, our *Ignatian* Friars, or *Iesuites*, albeit with more modesty, doe call themselves the fellowes or companions of our Saviour. And of all Friars, I know none of so conspicuous descents, & of so great a blood & houses, as these two, the *Carmelites*: to be the brethern of the blessed Virgin: The *Ignatians* to be the companions of *Iesus*. But why not? since our Saviour hath said, *Matth. 12. Whoso ever shall doe the will of my Father that is in Heaven, he is my brother, and sister, and mother.* Sith then our Saviour is contented to admit into his kinred such as shal do the will of his Father, without exception of persons of what quality soe ver, from the *Cedar* to the *Hyssop*, from the *Pope* to the *Servant*, from the *Prince* to the *Beggar*, To what end are these restrictions? these singularityes of stiles & titles importing a limitation, or rather a kind of an exclusion of their brethren from such spirituall prerogatives? especially our Saviour having left them to the generall extent of a *Quisquis*, *quisque* voluntatem patris mei: Whosoever shall doe the will of my Father, he is my brother, sister, & mother. For tell me, why should not a noble under a stall, or a poore woman selling her bunch of radish about the streetes, who have a care to live in the feare of God, assume these stately & honorable stiles, as well as either *Carmelite*, or *Iesuite*? Albeit (I confesse) it would nothing become them so to do. Our Saviour bids us, when we have done our best endeavours, say we are unprofitable servants. The Pope calls himselfe *servum servorum dei*, the servant of Gods servants. The Publican is commended for not lifting his eyes to Heaven, but knocking his breast, and calling himselfe a sinner. The Prodigall Child held it too much to be called his fathers son. The invited Guest is commanded to take the lowest place at the table. And we know who said to the Apostles, contending which of them should be the greatest, *Quicumque voluerit inter vos maior fieri, sit vester minister*, &c. *Matth. 23.* He that would be the greatest among you, he shall be your servant. And he that exalteth himselfe shall be humbled, and he that humbleth himselfe shall be exalted.

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And albeit it pleaseth our Saviour sometimes to grace his followers with high styles, and termes full of love & honour, as he who knoweth the worth and merit of all his servants: as for example, to call them his friends, his brethren, his fellow-heires, his children, his disciples, his servants. Yet it becomes not poore silly & wretched man, who either knowes his own misery in this valley of teares, or is more miserable in being ignorant thereof, to approach nearer unto his Creator, then the Portall of *Pubis & omnis*. Shall I speake unto my Lord being but dust & ashes? not knowing whether in this life he be worthy of love, or hatred, a vessell of honour or dishonour, but that whatsoever good he hath, is by grace from Heaven, & not of himselfe.

And so much for the power of the *Carmelite* Scapular in matters of Purgatory. The summe of all whose doctrine in this point is: That the blessed Virgin the Mother of God, descends from Heaven every Saturday (but whether before noone or after, it is uncertaine) to deliver all such as have dyed in the *Scapular* the week before. The occasion of which supposed priviledge (as far as I can conjecture) was, this: The *Carmelite* Friars hearing that the *Franciscans* did preach and publish unto the people: That *S. Francis* every year upon his feast day (which falls upon the 4. of Octob.) comes down from Heaven, and descending into Purgatory, carryeth away with him all those who the year before dyed in his habit, and desiring by all meanes that their *Scapular* might not be inferiour, but rather in greater request & estimation then the habit, & thinking a year too long a time for poore soules to be tormented in those flames, they obtained a priviledge (as they tell us, but most falsly) from the Sea Apostolick, that their *Scapularists* should stay no longer then a week at the most, but every Saturday should be delivered thence. So as I do not a little wonder wherefore the Friars of *S. Francis* Order in *Limericke* of late should with so great vehemency, and as it were with a new heat, set on foot that former pretended indult of a yearly manumission upon *S. Francis* day of all such as dyed in their habit before. The particulars of which history, curious Reader, if thou desire to understand, I will not spare to impart unto thee, and that in such manne



as was related unto me by them who were eye, and eare-witnesses of the whole businesse, with all the circumstances thereunto belonging.

*Philip Flarrow* Parish Priest of *S. John Baptists* in the South part of *Limerick*, second Vicar generall unto the Bishop of *Limerick*, whose name is *Ri. Arthur*, preached upon *S. Francis* his day, the 4 of October, namely 1633, in the house of the *Franciscans*, and among many other prayles of *S. Francis*, said, that the Saint did every *S. Francis* day descend from heaven to Purgatory, and deliver from thence all the soules of such as have taken *S. Francis* habit in their life-time. This was contradicted by the *Dominicans* and the *Iesuites* of *Limerick*, & thereupon the Vicar generall *Philip Flarrow* was called before the Bishop, & before his adversaries, & being questioned about that doctrine which he had delivered. He said, for his part he did not firmly believe it, but yet he cited two authors of the *Franciscans* for it. These were *Onuphrius Maniseah*, & *Bartholomew Pisanus*; whereupon he and his adversaries were reconciled, & by the Bishop enjoined not to speak any more of that opinion. But the Guardian of the *Franciscans* in *Limerick* Friar *Francis Wolf* hearing this, prepared himselfe to preach of that subject on the 29. of December last, which is the Sunday *infra Octavam Nativitatis Domini*, but the Bishop hearing thereof (being most vigilant & carefull of the peace & concord of his flock) sent his Arch-deacon Father *Jordan Bourk*, & Father *William Savoyan* his Chantor first to intreat the said Guardian, not to speak any word of that controversie, & next to command him not to preach thereof. The which message they delivered unto the said Guardian upon Saturday night before his Sermon, and he with some coloured speech made them believe he would obey: yet the next morning, he preached the same opinion with great vehemency, & *cum suis mordacitate* against the other Regulars. Heereupon the Bishop called all his Clergy of the City, and the Regulars together, the 15. of Jan. very late at night, & there the Regulars, especially Friar *Twence O Brian*, Prier of the *Dominicans*, in *Limerick*, and Friar *William Crab*, superiour of the *Iesuites* also in *Limerick*, accused the said Guardian of the *Franciscans*, as well  
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for that opinion, as also for his unseemly language against others that gainstayd that doctrine, whereupon the said Guardian, after some frivolous excuses given by him, was commaunded by the Bishop, not to preach any more within his Diocesse, without his aspeciall license. He cited no more Authors for the same opinion but those which were cited by the Vicar *Philip Harrow*.

And thus have you the true relation of such troubles as hapned among our Church-men of *Limerick* this last Winter about the priviledges of the *Franciscan* habit, in which as in a map, you first behold the venters & broachers of false doctrines in the person of the Vicar general, & the Guardian of the *Franciscans*. In the second place is presented unto you the office of a good Pastor, & the carefull performance of his duty in the Bish. of the Diocesse. Thirdly you are to observe the commendable obedience of the Vicar general unto his Ordinary, being admonished of his fault. Fourthly you may note & detest the intollerable pride & schismaticall disobedience of *Friar Francis Wolfe*, Guardian of the *Franciscans*, who being praedmonished by the Diocesan not to preach such doctrines, and counterfayting a fayned obedience, did notwithstanding transgresse his commandement, to the notable scandall of Gods Church, & the ruine of his own conscience. Lastly you may observe some laudable opposition made against error, & false doctrine, by the accusation of the Prior of the *Dominicans*, and the superiour of the *Jesuites*.

Now I would know of our Friars, and especially of *Friar Francis Wolfe* Guardian of the *Franciscans* of *Limericke*, what priviledge or indult they have from the Pope to preach such doctrines as are inhibited them by the Bishop in whose Diocesse they live, contrary to the decree of the Councell of *Trent*, *sess. 5. cap. 2. Si vero*, And both the rule of *S. Francis cap. 9.* and the aforesaid Councell forbidding them at all to preach *contradicente Episcopo*, the Bishop not giving way thereunto, *sess. 24. cap. 4.* But experience from time to time hath taught us, that they be too violent and headstrong to be ruled by any Churchlaw. Neither let the Reverend Bishop of *Limericke* be troubled with their disobedience unto him. For the Pope himselfe shall not be able to command them further

*Romo Romo*

further then stands with their own good liking. To which purpose, it shall not be from the purpose to set down what that reverend, pious, and learned Bishop of *Belley* in *France*, *Iohannes Petrus Camus* observed at his being in *Rome* in the late dayes of *Clement 8.* And I will use his own words as they lye in the 31. Cap. of his booke *De operibus Monachorum.*

Being on a time in *Rome* in the dayes of Pope *Clement 8.* whose memory is in benediction, and in a sweet odour of sanctity, for his verity, equity, and mansuetude, who being much urged, (not to say importuned) with many questions and disputes touching the Habits and Beards of Cloyster-men, he had a resolution to bring unto the razor, and unto the hood, all such as call themselves Regulars, and who live in communities, & observe Monastick vovewes. This gave such an *Alarme* to them who had taken the Cap, & the Habit of secular Clergy, the *Iesuites*, and *Theatines*, & an other sort who had made choyce for their character the long Beard, I mean the *Conventuals*, *Carthusians*, and *Capuchins*, that it was much to be feared, that the good Pope (whose name is in veneration thoroughall Christianity) had not felt the effect of those mortall Litanies, with which some Monkes doe threaten those who are not favourable unto them. For sure had he but touched the cheekes of the one with the razor, & had thrust the heads of the other into an hood, he had tryed their resignation & obedience to the quick. but to avoyde troubles, & jealousies, the good Pope held it better so let that businesse sleep, then to tast the humours of his froward & discontented children. So the Bishop.

But of much more terrible consequence was that other case which hapned in the same most blessed Popes dayes, my selfe being then in *Spain*, in *Sevil* of *Andalusia*, about the yeare 1600. for Pope *Clement 8.* being to determine the Controversy *De Auxilijs*, so long debated, and yet depending undecided twixt the *Dominicans* and the *Iesuites*. The *Iesuites* to give a disturbance to that work, & to cast it quize from off the Hingells (lest it should be judged against themselves) cause it to be disputed thorough all their Colledges of *Spain* & *Portugall*, and that in printed and publick conclusions. *Quod non erat de fide: Quod Clement Papa esse*

*was easie capt Ecclesia:* That it was no point of faith, That Pope Clement 8. was head of the Church. And because the Spaniards in their disputes make use of their owne language, yea much more then of the Latine: and there being many Cavallero's; and men of great fashion then present, as well as of the vulgar, according to the manner of solemne disputations, there went a tumultuous buz among the Laity in their meetings and conversations, *Que Diabolo, El Santo padre no es Cabeza de Iglesia?* What the divell, is not the holy Father the Head of the Church? So as the Inquisition held it necessary under paine of Censures, to inhibit those questions and disputes. And in truth the good old Pope fearing by such disputations, to be disputed out of his chayre, was contented to surcease from any further proccesse in that affayre.

## C A P. IV.

*That the Regulars of this Kingdom are neither Roman Catholics, Protestants, nor good Subjects, and therefore neither by the Church nor commonwealth to be permitted to live among them.*



If it that the Regulars are no Roman Catholics, it may appeare by what hath already bin disputed in the matter of the *Habie, Scapular,* and the *Luisian* Fast, ascribing salvation unto them, contrary to the faith of holy Church, besides the maintenance of the Eleven Propositions, of which they have bin both convicted & judged in their booke lately made by *Edwardus Resulamus*, censured & condemned at Rome, contrary to which censure the said booke is allowed & approved of by all the Priores of this Kingdome. And forsomuch as the Priars are not conformable on the other side unto the Protestant Religion established in this Kingdome. And I could never blame his Majesty was pleased to allow of any third Religion within his Dominions, I say, more then the approbation of the Protestants, and some

Some gracious tolleration of the Catholicke; no more then he is pleased to allow of *Arianisme*, *Nestorianisme*, *Pelagianisme*, and the like heresies. In consideration whereof whensoever it may seem good unto the King and the State, what cause can be imagined, why the Friars of this Kingdome may not be prosecuted as most pestilent hereticks and seducers? Neither is there want of precedents and examples in the Protestant Churches, of such proceedings against infamous hereticks. For so in *Borne* of *Hesperia* was *Valentinus Gentili* an Italian heretick adjudged unto the fire. *Servetus* a Spaniard in *Genova*. In the dayes of *Queen Elizabeth*, *Hacket* & *Ergat* executed in *London* for *Arianisme*; others in *Norwich*. *Perry* hanged at *Therford*. *Greenwood* and *Bare* in *Lincolns-Inn-fields*; all of them for maintayning and publishing of *Brownisme*. But if it bee thought better to those that sit at the helme of Government to shew more mercy, then may they be sent out into exile after their predecessors those false Monkes *Prabinnus*, *Milianus*, *Prabinnus*, who by *Pelagius* the Pope were banished into remote Ilands, as we read in *Gratiens decretis* c. 9. 1. *Prabinnus*. For one way or other it seemes necessary that the Kingdome should be purged of them, who to enrich themselves and make up their Monarchy, regard not what flyding stayres they make the people to descend from Christianity to *Atheisme*. And albeit the beginnings have bin marvellously neglected, and neither the *heresies* crushed in the egg, nor these *heresies* in their first hatch, yet better late then never, before they grow to a stronger head, and not so easie to be suppressed. And so much briefly for the exorbitant heresies of our Regulars, condemned both by the Catholick and Protestant; by which separation from both, they have framed a new no Church unto themselves, whereby no where to be admitted.

In the second and last place I am to prove according unto my promise, That the Friars of this Kingdome are no good subjects, & so also in that respect rather deserving punishment, then either favour or protection from the State under which they live. And so I argue. In those better and more religious times of our Ancestors, and when the Catholick Faith did most flourish in Great Bri-

same, and the Iles adjacent, *Cum terra erat unius labij*, when our Kings, Bishops, Nobles, and Commons were all of one heart and lipp in the worship and service of God; when the Canons, Lawes, and behests of holy-Church were in most rigorous observance, yet even then and in those dayes, no Archbishop, Bishop, or Prelate took upon him, or might by vertue of any Ecclesiasticall calling or dignity, to banish either out of the Land, or any one district Diocese, or County, any of the Kings subjects of what calling so ever, or for what cause so ever. And albeit Metropolitans, Bishops, Archdeacons, & other Prelats were of as great power, & as ample jurisdiction in those times; as any of their successours have been since; yet notwithstanding all suites against ecclesiasticall persons; of what quality or degree soever, in civill and secular causes, as debts, rents, renewes, leases, inheritances, and the like, were both commenced & determined in the Kings temporall Courts; & not at all in the Bishops Consistoryes, as appeareth both by the ancient Lawes of these Kingdomes, & the consent of the learned professors thereof, who all with one voyce, as well Catholickes as Protestants, doe at this day agree in the premises.

Notwithstanding all this, our new titular Bishops, especially so many of them as are sent unto us out of the Friaries beyond-sea, together with the whole Regularisme of this Kingdome, doe stoutly maintaine, both by doctrine & practice the contrary. First, that they have power to banish; if they bee Arch-bishops, out of their Provinces; if Bishops, from out their Dioceses, not only for offences, but even *ad nutum, & iudicium cause*, at their own will and pleasure, without either examination or determination of cause, any of the Kings subjects, as well of the temporall, as ecclesiasticall estate. Secondly, they teach; & practically maintaine, that whensoever the Defendant is a Clergy-man, not only in ecclesiasticall causes, but as well in temporall & civill, as debts, mortgages, leases, rents, &c. they are to be impleaded before the Bishop of the Diocese, in which they live, & not in any of the Kings Courts at all. In defence and justification of both which paradoxes, *Thos. Fleming*, titulary Archb. of *Dublin*, wisely persisting, (for that indeed within the Diocese of *Dublin*, he had practised both those points)

notwith-



notwithstanding that his errour was with much mildnes and learning, both out of the Canon, & Common-Lawes opened unto him by one of his Majesties Privy Councell, yet can he not to this day be reclaimed, but remains most wilfull & obstinat in his former practised error. His Friars perswading him to offer himselfe a sacrifice in defence thereof, laying an Imputation upon all such as complaine of this his tyranny, that they seek his blood. Not doubting but one way or other to prevayle in this his usurpation, notwithstanding what opposition soever of the higher powers against him.

And like unto this our Archbishop *Flemming* is another Franciscan, the present Bishop of *Dowry*, of the house of *Magennus*, a man in his behaviour more like an Italian *Bannio*, or some debosh Russian, then a sacred Bishop, as may well be seen by his fantastique acoustrements coupled to his Vltiq; manners, having his locks hanging over his rich face, & down his shoulders, even to the center of his back, strouting himselfe at every third word upon his tip-toes, as if he were angry at his parents for not making him a foot longer. And if any think my pen hath wronged him in this rough draught, let them make a pilgrimage unto him, he lives not above two dayes journey from *Dublin*, & if they find him not as I have presented him, let them come unto me, & tell me of it, & I will congratulate with them his reformation. This *Hugh Magennus* transformed first into a Friar, & after into a Bishop, retaining still the first favour & seasoning of the pot, meeting lately with a Clergy-man of these parts, asked him: Now, what doth *Caddell & Harris*? do they live still in *Dublin*? Yes. Were I their Bishop, *concussiens illustre caput*, (as if every haire of his head was able to transport them beyond the *Aequinoctiall*.) I would send them further off. *O ne savi magne sacerdos*. by your favour my Lord, *Caddell & Harris* are civill men, & as they be Catholique Priests, so are they the Kings liege subjects, & may live in *Dublin*, or where else they think good, within his Majesties Dominions, so long as it pleaseth the State to permit them, being far fro yeelding to the new usurped tyranny, which your Friar Bishops have of late brought into this Kingdome, contrary both to the Com-

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mon & Canon Law as hath bin demonstrated unto them, not only in my late Treatise against *The Flemming* his Excommunication, but since that again most learnedly *viva voce* in the Castle of *Dublin*, by such as had the examination of the cause. Neither is it to be thought that his Majesty will endure such a diminution of his honour by any one Friar, or the whole pack of them together. In the mean time God help the poore Priests who live under the Friar Bishops, to whom if they do not yeeld in these & the like practices, they shall presently heare. *Vocatis migrato coloni*: you shall no longer live in my Diocesse, which thunder-clap was first heard in *Dublin*, but afterward roared into other Diocesses, yea such vexation they find (especially Priests of the best parts & deserts) under the Friar Bishops, as to redeem their vexation, & to purchase their peace, they are contented to forsake their Parishes, & poore entertainments, and to betake themselves unto other Diocesses, where the Clergy-Bishops governe, leaving all to the Friar, who desires to doe all, and have all. And for this cause is it, (together with ambition, and an unbridled lust of domineering) that so many Friars at this day do hunt after Bishopricks, as we are credibly informed both from *Paris* & *Rome*, no fewer then eight of them, to the admiration of strangers, & detestation of all modest men, importuning the Pope to be made titular Bishops of this Kingdome, there being scarce so many places vacant, which if they do obtaine, the utter ruine of the Clergy in those Diocesses can not be prevented, whom they will not faile to supplant, & to furnish their places with Friars, each one of his own order, as we heare dayly to be practized in the next Diocesse of *Kildare*, whose Bishop being a *Dominican* Friar, creates his Friars, Parish Priests, contrary to the Law of Holy Church, and continued practice thereof till these times. But see the policy of this tyrant Bishop, or rather *Tyrone*s Bishop of *Kildare*, for at *Tyrone*s intercession was he nominated, (as himselfe cannot deny) having first written unto the Pope as is credibly reported, & believed by us, that no Bishop should be named by his holinesse in this Kingdome, but such as by *Tyrone* from *Flanders* should be commended unto him. I say, this *Ross Ambrosius*, titular Bishop of *Kildare*, in excuse of making his

his Friars Pastors, & Parish Priests, contrary unto the Lawes of the Church, tells such as expostulate the matter with him, that of necessity he is inforced so to do, for that out of the body of the Clergy he wants Priests of sufficiency for those places. O blessed God! having first discontented, banished, wrangled, and clamped all Priests of worth out of his Diocese, & having first procured that desolation, makes afterward his own fact an excuse of his own wickednesse. Shall *Machiavel* ever be dead so long as this Friar is alive?

To such miserable termes is the Clergy of this country brought. That if the *Pope* perseveres as he hath begun, to send us either Bishops made of Fryars, or of the Friars creatures, there is an end of the Secular Priesthood, which is of Christs institution, and hath continued in the Church since the Apostles times, till this unhappy tyranny of the Friars hath corrupted both the doctrine and government of the Church, & hath turned all things topsy-turvy among us. If any desire to know the names & number of our present Friar Bishops of this Kingdome, they be as follow: *Thom. Flemming* alias *Barnwell*, alias *White* Archbishop of *Dublin* Franciscan. *Roethim Igan* Bishop of *Elfin*, Franciscan. *Hugh Magennis* Bishop of *Dowry*, Franciscan. *Res. Magoghagan* Bishop of *Kildare*, Dominican. *Patrick Cumberford* Bishop of *Waterford*, Augustin. which last is the only indifferent Friar Bishop unto the Clergy, of all that ever yet were sent into this Kingdome. Some others we have, who albeit they were elected out of the body of the Clergy, yet because standing upon their own feet, they were notable to reach the apple of Episcopall promotion, they mounted upon the Friars shoulders, & by their alone meanes have obtained the same, and for that cause are little more loving unto the Clergy, or lesse beloved of the Friars then the former, holding it a point of gratitude, & the least kind of remuneration for so great a benefit, to be at the beck and command of that Friar, whether it be *Wadding* the Cordelier, or any other, by whose solicitation they received their nomination unto a Bishoprick, bound ever after to tread in their steps, & to run their courses. But sure for my part I should think the same Church-policy, which is practised

in Rome, in debarring Friars these 50. yeares & upward from the Apostolicall Chaire, might bee observed thorough the whole Church, as best becomming the Ecclesiasticall Hierarchy, & the government thereof: I mean the Clergy to be governed by the Clergy, the Friars by the Friars, without making such a mixture of governments, as we see at this day: none Diocesse ruled by a Clergy Bishop, another by a Franciscan, the third by a Dominican &c. which is rather to lay a corner stone of discension, then any foundation of unity, to plant a seminary of discord & contention, then a nursery of peace & concord, & the same not only for the present, but even descending unto posterity.

For example in this Diocesse of *Dublin* we have for the present *Thomas Flemming* Archbishop, a Friar by all means suppressing and persequuting his poore Clergy, wearing out all the most auncient, & sufficient Priests of his Diocesse; & to the end he might with more facility achieve his ends, he hath lately procured a Bull from Rome, the ground of this Bull is, for that all benefices of this Kingdom, for want of due collation, are held to be in the lapse; & devolved thereby unto the gift of the Pope, by which is conferred unto him the right of patronage & presentation, of all the Benefices, Rectories, Vicaries, Capellania's, yea not them only, but the collation of all Dignities, places of Channons, Prebends, or what else belongs unto the Cathedrall, or Collegiat Churches, within his Diocesse, all at his disposition, will, & command, either to conferre, or to be vacant, as he doth the Dignities of *S. Patrick*, and *Trinity* Church, for feare of creating a Chapter, which one time or other might look into his game. Some Parishes he conferres especially upon his white disciples *in titulum*, others, & the most with amovibility *ad nutum*, to the end they may be more serviceable unto him. All to give a free scope & an uncontrouleable license unto his galloping Friars to command all, among whom there is not a Lay brother, who was but yesterday an horse-boy, but with theaten the gravest Priest of his Diocesse with a remove all from his place, if he distast him.

And verily the present government of the Clergy in this, and such Diocesses, as the Friar Bishops do rule, makes me call to mind  
that

that tyranny of the *Danes*, as well heete in *Ireland* as in *England*, to whose violence, not only the Republique in generall, but every private family was obnoxious, having their espials and intelligencers in every place & corner of the countrey, in so much as into the basest groome among them, for feare of his displeasure, the honest subject was in such thraldome, as he would be glad to give him the best place at his table, & to feed him even *ex adipse frumentis*; with the best morsells he had, & to call him at every word, My Lord *Dane*, whence it comes to passe, that in these dayes, we call by contraction every idle vagabond, a *Lordan*, borrowed: I say, from that lubber of a *Dane* who was appointed to domineer in every mans house. Yea (if my memory faile me not, which is the first faculty of the mind that decays in old-age) it is written in some of our Chronicles, that if an *Englishman* had been upon the midst of a bridge, & had seen a *Dane* make towards the same, though a musket shot before him, the *Saxons* would have returned back again, & have left the bridge unto the *Dane* to have passed over. And even such *Lordanes* for all the world be our *Irish* Friars, helping to devoure the fruits of the earth for which most of them never swere in any lawfull vocation, absolutely commanding the whole households in which they live, & all too little to doe them service, respect, & honour. Those that be house-keepers do more feelingly then my selfe understand the discommodities of the fatty and malapert carriage of these sturdy beggars among them.

It was on a time, when a Friar of S. *Francis* Order coming to a Gentle-mans house, seated within the smock & prospect of *Dublin*, & finding the gate shut for why? the Goodman of the house with all his family were seate to dinner, neither was there written over the gate.

*Porta parvis esse vult, slanderis huius.*

The Friar seeing himselfe thus prevented, & his stomach perswading him that he was in extremine necessity of his dinner, he betooke himselfe unto the hammer of the gates, & so belaboured the broad payle, as I know not whether *Brutus* the great Smiths-man, with his biggost hammer fetched from his right care, could hee weightier strokes upon his anvil. But so it was, as the Friar found the

proverbe true, *Venter non habet aures*, the belly hath no eares; and no admission or answer could he get, notwithstanding that *propter inopiam*, by reason of his importunity he perswaded himselfe, had they bin all in bed, & fast in sleep, they would have risen & ministred unto him. And no question but as his hands did labor at the hammer, so did many a cogitation hammer in his braines, sometimes bewayling the declining of hospitality thorough the Kingdome, the hardnesse of rich mens hearts: sometimes again be- thinking him of the vertue of perseverance, comforting himselfe with these & the like promises: *Pete & accipietis, pulsate & aperietur vobis*: Aske & you shall receive, knock & it shall be opened unto you. But nothing did more trouble the Friars mind, then when he fell into consideration of that Legacy of *S. Francis* written under his image commonly at their altars. That in what place so ever his Friars should be, they never should want necessary food, or rayment, the truth of which Legacy he found his stomack now to call in question. O how often did he examine the gates, whether the weather, or wormes, or time more consuming then either wormes, or weather, had made any little windowes, by which he might espy some blessed body to passe over the bale court within, but all in vaine, for all done might hee have looked thorough the ribs of the Trojan horse. What will you have of it? *Loque patientia fit furor*, wronged patience turnes into fury: the Friar gathers up a number of stones, as *David* did when hee went to let fly at *Goliath* his head, though far bigger, for this Friar is a lusty bounding *Cardillet*, & not such a shrimpe as *David* was, these he throweth against the gates of *Draconedran* with many a rage upon all those who keep their gates so close that against Friars: but alas, as *Priamus* darts rebounded back when they arrived at *Pierhus* his armor of proofe, adonsing the weak & feeble arm of the thrower: So did the stones which Friar *John Preston* sent against the aforesaid gate, leaving some few dints of his sloughy choller, but nothing which might relieve his hunger. At last the Friar all discontent, bakes himselfe unto his palfrey, and with a forward kind of patience, pursued the rest of his journey. But time passing on with swift, though silent paces, not long after



after he meetes with old *John Dab*, (whose soule God pardon,) he relates what a challenge he made him, what documents he gave him, among which I remember, this was one: What wilt thou, but that the best and dearest friend you have might have bin at your gates at that houre? It is against the lawes of hospitality, & the custome of *Ireland* to shut their doores at meale time &c. but bewixt us both, he either forgot to tell me, or I to demand, what satisfaction was made for that error. And now I wot well, what the Friar will say, or others for him: Ahs *Mr. Horri*, is this all you have to say against that ancient Guardian, and now a defensor of his Order. It seemes if you had worse, it should out. O no, I keep the rest for my Booke *De illustribus viris & faminis S. Francisci per Hiberniam*, which I hope ere long shall see the light, if they amend not. And now betaking my selfe unto a more serious discourse, I will conclude this Chapter.

## C. A. P. V.

Whether is he true Martyrdom to dye in defence  
of the two former Tenents held both in The  
arg. and Prebise by our Archbishop  
Tho. Flemming, and  
his Friars,

**M**uch doth our Archb. *Flemming* glory, that in and for the defence of the libertyes of the Church, he is persecuted both of the State, & some of his own profession. But for his part, as they seek his blood, so is he most ready and willing with *S. Thomas of Canterbury*, for the immunities & priviledges of the Church, to lay down his life, that so he may aspire unto the glorious Crown of Martyrdom. And sure if the Pope & Cardinals in *Rome* were as forward, as he & his Friars be here, I perswade my selfe he would be canonized before his death, & so be a second *S. Thomas*. But then how a Martyr? There indeed would be the difficulty; And therefore the State may do well in the mean time to make him a Confessor. That is, to ac-

knowledge his fault, & presumption, in violating such lawes, as both Church & Common-wealth in all ages from our very cradle of Christianity in these Kingdomes have maintained, conformable to the Law of God, & fittest for government, as I have abundantly declared in my Book against the Archbishop *Flemming* his Excommunication. And this I speak in excuse of his first error, the mother whereof had in his ignorance, might by an humble submission bin made pardonable. For indeed *Thomas Flemming* was taken from his Friary of *Lwydn* at the age of 30. years, & so was suddenly advanced unto the second Primacy of *Ireland*; humane negotiation of interposed mediators, *Erigen* & *sternove pauperem*, ut *sedent cum principibus*, cum principibus populi sui: rayling him from the dunghill, even to sit with Princes, with the Princes of his people, to whomisthe power which could in a moment elevar & set him aloft, had also furnished him with parts besitting government, there had bin no cause of complaint. But the man was taken as he was, & in a new mould could not now be cast. A Friar he was, and to have a Friar Archbishop of *Dublin* was the ambition of all the Friars in *Ireland*, whom they presumed, & therein were not deceived, that he would ever smell of the first humour with which he was seasoned. Notwithstanding *David* taken from the flocks, & from behind the bagged ewes as himself confesseth, *Psalm. 77. Sustulit eum de gregibus*, & de post famulas accepit eum: & advanced unto the scepter of *Israel*, did not after look back, either to the Rams, or to the Ewes, or their yong ones, he left behind him; But as *Salomon* sayeth of a Wise man, he had alwayes his eyes in his head, he looked before him, forgetting what was past, endeavouring to performe with that present estate to which he was called: Having (I confess) this advantage, that he who rayled him, had both the power & will to bestow upon him the spirit of wisdom, and all other gifts & graces necessary for so high a calling. By which we may take knowledge by the way of that distinction: *Inter voluntatem*, *blasphemiam* & *peruersionem* handled by the Schoolmen, & in particular by *S. Thomas* 1. 2. q. 119. 9.

Now then *Thomas Flemming* by God's permission rayled unto the second See of *Ireland* at the age of 30. as it was determined by his

his brethren & Camerado's in the Friary of *Lovaine*, to extirpate the Clergy of the Diocesse of *Dublin*, & in their place to bring in the Friars, a plot though not very ancient, yet before him invented by an Ulster Friar called *Hugh Cavall*; residing in *Rome*, & designed by this present Pope *Urbanus* 8. about tenne yeares agoe, Archbishop of *Armagh*, & Primat of *Ireland*, & to which purpose the aforesaid *Hugh Cavall* obtayned a Bull by most sinister information, so make his Friars Parish Priests thorough the Diocesse of *Armagh*, but being prevented by death before he could pay his way, & bid his friends farewell in *Rome* (albeit not two houres before his death he writ a letter unto the Pope, beseeching him to nominat in his place Friar *Rob. Chamberlaine*; for so they call him, albeit a most *Irish* & a tyronicall Friar of *Lovaine*) a successor was designed in his place, a Priest of the Clergy called *Hugh O'Reily* the present Metropolitan of *Armagh*, & Primat of all *Ireland*, who being a man not so wedded to Friarly plots against the Clergy (albeit in many respects obnoxious unto them) that policy of making Friars Pastors, either ended in the first *Hugh*, or at least hath taken a time of breathing in the second *Hugh*.

But our young Friar *Flemming* an Archbishop of 306 yeares, (though now neere 40.) nothing doubted to under-go that burden, which *Alto* himselfe was scarce able to beare, & in a preposterous zeale he would, yea that he would, without either Bull or Breve, banish the Secular Priests out of his Diocesse, which to performe, (litle seen in the Canons of the Church, & lesse in the common Lawes of *England*) not distinguishing the Keyes from the Sword, nor Regall power, from Episcopall jurisdiction, like a *Presbyter* *John* King of the *Aethiopsians*, he presently banisheth 3. Priests, in his opinion the most sufficient of all his Diocesse, & these living in *Dublin*, the mother City of all *Ireland*, not doubting but they once sent away, all the rest would be glad to kisse his hands, and to depart with his benediction. Vpon such lofty termes stood our Archbishop, leaning his head upon the elbow of his *Rogator* *Trachinus*, his Friarly arme in Arme, or rather an army always ready & prest to second such attempts, as Episcopall jurisdiction could not support, yea to such an over-weening presumption did he and his

Friars

Friars at last arrive, relying upon their own courage & strength, as they doubted not to complaine unto the temporall Magistrate, & bring their matter unto the Castle of *Dublin*, confident that the State would joyne with them, to the ratification of the banishment of the Priests, for which cause, after that a Lay-man had first broken the yce, & made the way for them, there appeared plaintiffs *William Malone*, alias *Morgan*, alias *Browne*, Iesuite; *John Preston* Franciscan; *Patrick Brangan*, & *Edmund Doyle* a payre of Priests adhering unto the Friars faction, all these (I say) presented themselves before a grave Counsellour of State (for as then the Lord Deputy was not arrived) before him they accuse Mr *Doctor Caddell*, & my selfe *Paul Harris*, (for the third whose name is *Doctor Cahill*, had made his peace before with the Archbishop) they lay to our charge *falsa & infesta*, but all in the cloudes of generality, as those usually do, who meane to calumniat, & to deceive, alledging that we were disobedient, turbulent, seditious, factious, of unquiet spirits, enemyes to peace. In conclusion, such as did trouble all *Israel*, and therefore not to be tolerated, or longer endured. But it was their chance (good hap for us) to come before such a Judge as held it necessary to keep one eare for the Defendants; & first to heare our answers before he condemned us, having understood that of the Morall Philosopher, elegantly expressed by the Tragediam *Qui statuit aliquid, parte inaudita altera; æquum iocis statueris, hand æquis fuit* who determines any thing, either party unheard, though what he determines be just, yet himselfe is not just. *Seneca in Medea*. Wherefore it pleased that honourable Gentleman, after he had given audience unto our Adversaries, first to send for me *Paul Harris*, to understand what I could answer in my defence, not having in nine yeares before bene within the Castle-gates of *Dublin*, and next after hee sent for *Peter Caddell*, who (as I take it) before that time had never seen the inside of the Castle, and having heard our Apology, the Bells for the present were stayed, & that great heat of hasty exile began to coole. Soon after this, was the happy arrivall of the present Lord Deputy, before whom (upon petition) both the Archbishop *Fleming*, & we the Priests were commanded to appear, and our grievances

vances propounded, were gratioſly heard, And for that time diſmiſſed with grave adviſe, how to frame our obedience unto the Lawes of God & the Kingdome, and the Archbiſhop *Flemming* in particular was moſt feriouſly required to reforme his errorrs, but he ſtanding upon his juſtification, & waiting at that time, (as it ſeemed unto us) the gift of utterance, & expreſſion of himſelfe, whether not acquainted with ſuch an audience, or that he was not provided of his Anſwer, he deſired againe to be heard, and ſoone after by the Lord Deputy his command, we were remitted unto the hearing of the now Lord Biſhop of *Derry*, & Sir *George Radcliffe* Knight, before whom all our cauſes were examined at full, according unto the Canons of the Church, and the ancient and memorable Lawes of theſe Kingdomes. And the Archbiſhop *Flemming* convicted, partly by his own confeſſion, & partly by witneſſe, that he had offended in theſe two points.

*First in taking upon him to baniſh the Kings ſubjects by Episcopall authority out of his Dioceſſe.*

*Secondly, in erecting a new Tribunal, and drawing all cauſes of Eccleſiaſtical men, though merely civill and temporall unto his Conſiſtory, there only under paine of Excommunication to be heard, and determined.*

Neither can the aforeſaid *Thomas Flemming* parallel his cauſe with *S. Thomas* of *Canterbury*, I appeale to all ſuch as have written the Legend of his life and death, whether it be *Cappavins* the Breviary, or our Engliſh Chronicles, neither out of any other Hiſtory ſhall our Friars ever be able to prove, that in boeth, or either of theſe two points, there was any controverſy at all betwixt King *Henry* the ſecond, and *Thomas Becket*. *Thomas Flemming* the Friar, being the firſt & onely Biſhop, ſince the converſion of theſe Nations to Chriſtianity, that ever was bold to teach, maintaine, or praſtiſe the ſame, for which cauſe if he ſhould ſuffer death (not withſtanding all the ruſſian-like boasts of him, & his Friars) he ſhould dye a malefactor, & not a martyr. But the little feare of any ſuch puniſhment to befall him, cauſeth him & his Fryars ſo to triumph over thoſe who to their power have, & alwayes will endeavour to maintaine that harmony & concord, which time out of

mind hath beene twixt the Lawes of the Kingdome, & the Canons of holy Church. And verily our hope is in God, and next in those to whose hands the Sword of Iustice is committed, that they will not see the Church in her ancient Lawes, the King in his honour, or the subject in his right any longer prejudiced by such our *Circumcellones* & wandring limetours, as are able by their busie insinuations, perswasions, negotiations, if they be no sooner suppressed &c. towards whom to use lenity would be but cruelty, and the severity of Iustice the greatest benefite of Mercy.

C. A. P. V. I.

*An Apology of the Author for the sharpnesse of his stile.*

**S**OME say, there is too much gall in my Iake, especially writing against those that be *dame their fidel*, of the household of faith, who albeit they had wronged me, my friends, or the Clergy, yet ought not I to exceed moderation in my defence, the moderation of a faultlesse defence, that is, so defending my selfe, as not unnecessarily offending others, &c.

Alas, & will not these men yet understand, that I write not at all against any of the Churches children or family, but only such as *S. Petrus* inuigheth against in his 2. Epist. 2. *aluring, unstable soules, having their houses infected with avice, the children of maledition, endeavouring the night may have erred, following the way of Balaam of Bezon, which turned the reward of iniquity, &c.* Such wandring stars, of which *S. Iohn* speaketh, who remaine nothing but their erratically motion, having lost both light, heat & influence. Such as, *S. Iohn* in his first Epist. chap. 2. discovereth, saying: *They went out from us, but they were not of us.* Search the Scriptures, and tell me, were not the Prophets of the Old Testament sharp, even to scoffing and bitter taunting against the false Prophets? Did not our blessed Saviour in the Gospell, reprovng both the doctrine, & lives of the Scribes and Pharisees eight times in one chapter, cry out, *No more*

bis



*his Scriba & Pharisei hypocrisis?* Woe be to you, Scribes & Phari-  
sees hypocrites: calling them serpents, and generation of vipers.  
Read the Epistles of S. Paul & the rest of the Apostles unto the  
Churches, consider what stile they used, against the enemies of the  
Faith which they planted, how edgy, how galling, how biting!  
Come down to the Fathers, peruse S. Aug. against the *Admonitors*,  
*Celestius* or *Iovinian*, S. Hieron against *Vigilantius*, *Helvidius*, and  
*Rufinus* & tell me: Whether they bang them not, with a stile  
more stinging then a whip of Scorpions? Alas gentle reader.  
What I have brought in this, or any other of my bookes, is but  
ale, and cakes, to what the Fathers, and other champions of the  
Church, even to these times have written against the enemies of  
our holy faith.

But some will say, That all the Friars are not such as I have repos-  
ted them to be, for which cause I ought to have made a distinctio  
twixt the good & bad, the corne & chaff, the sheep & wolves &c.  
And not send them all to the devil together in one bag, as I have  
done. For God forbid say these men, (& then they thinke they  
speak very wisely) but there be some good, holy, & vertuous men  
among them, both orthodox in belife, & irreprehensible of life.  
No, by the rood (say I) not one, there is not a right believer among  
them, & consequently not a good liver: for if vertue and false  
worship can walk together, then both Turk & Jew may be good  
& holy. I confesse there are indeed a number of smooth fellows  
to be found among the Regulars, who have nothing but *Soy &  
Sike* in their mouths, such as can dexterously set *Quare* the Pa-  
radsits part on every stage, praying what you praye, & disliking what  
you mislike, who in the presence, or in the procuring of a benefi-  
ciar, *si dixeri assuo, sedant*. If he, by whom they expect a benefi-  
ciall, shall say, he is very warme, the Friar will sweate by his hood, that  
for his own part he sweates down right, knowing that a benefi-  
ciar is a most delicate peece, & must be tenderly handled. I con-  
fesse also some of them to be very morose, & in the outward man  
not to be reproved, and yet being infected with heresie, are farr  
from true piety. Neither here in do they goe beyond *Alas*, and  
thousands of his lect. What vice or corruption of manners can

be layd to the charge of *Novatus*, or his disciples? *Palagium*, *Vigilantius*, and many more, whose lives we find little or nothing taxed by such as in their writings have condemned them, yet were they most vile & wretched heretiques notwithstanding what morality or seeming holinesse so ever appeared in their outward conversations according to that of *S. Aug.* in *Psal. 4.* *Vbi sana fides non est non potest esse vera iustitia*: where there is not a sound faith, there can be no true justice. And it hath bin the custom: of heretickes from time to time (observed by the Fathers) under the vail of formall sanctity to shadow their wicked doctrines. Now our Friars be of two sorts, both naught, and both misbelievers. Either the Inventors and publishers of those damnable doctrines above refuted, or such as being their disciples do adhere unto them partakers of the same misbelieve. For if I could find but one Friar among them, that would disclayme those errors, that would either write, or preach, or any way publish in his perambulations, the errors of his fellowes: Oh how I would stroke his head, and embrace him! how I would exempt him from the leaven, & corruption of his fellowes, & would glory in his conversion! But O fearefull is that saying of the Apostle *S. Iohn.* in his second Epistle speaking of the doctrine of the Church. *Si quis venis ad vos, & hanc doctrinam non afferit etc.* If any man come unto you, & bring not this doctrine, receive him not into thy house, nor say, God save you unto him. For he that sayth unto him, God save you, (Note the consenting unto others in sin) communicateth with his wicked workes. Now experience teacheth us, that not only the learned Friar, but the unlearned, and the lay-brother: yea the more unlearned, the more zealous, itchy, & busie are they in divulging among the ignorant people these salvations of habits, & scapulars, hawkes bells, and hobby-horses. How then can the one be more excused then the other? Or why should they not all be put in one faggot and sent to the fire together?

So much then for the Friar. But yet my scrupulous reader desires to be further satisfied, and that is in a second point, demanding as thus. How can you *Paul Harris* be excused for being so harsh in your writings, and so disrespectful unto your Ordinary, as

may

may appeare by sundry passages both of this, and other of your Bookes, especially being a Priest of his Diocese, & living within the compasse of his jurisdiction. Ought not a good Priest with all reverence & respect, both in his words and writings, to shew duty and obedience unto his Bishop according to that of *S. Paul*, *Obedite praeceptis vestris*: Obey your superiours and such as be set over you. And *S. Hierom ad Neopositianum*. *Esso subiectus Pontifici tuo, & quasi parentem animae tuae ama*. Bee obedient unto thy Bishop, and love him as the parent of thy soule.

To which I answer. That indeed such is the priviledge of Bishops by the Lawes of holy Church, that none may either censure them, or publish & declare them to be hereticks (speaking of such declaration as is intended by the Canon but only the Pope, neither before such declaration, according to the common opinion doth a Bishop loose his jurisdiction or the power of a Pastor over his flock, or in any of his three Censures; *Excommunication*, *Suspension*, or *Interdiction*. Yet notwithstanding all this, if a Bishop should obstinately maintaine, and publish any doctrine condemned by the Church in a Generall Councell, the least Priest in his Diocese might be so bold to call him an heretick, & both preach and write against him, for example of *Arianisme*, *Donatisme*, *Pelagianisme*, & the like, & yet remaine subject to his jurisdiction notwithstanding. For the voyce of the Church, which is the voyce of God, is to be first heard and obeyed, and to be preferred before any other. And it is the rule of *S. Aug. Ser. 6. de verbis Domini*. *Ubi duo superiores mandant opposita, inferiori non est obediendum*. Where two superiours, for example, a Generall Councell, and a Bishop, command opposite things, the Inferiour is not to be obeyed. And conformable to this, is that conclusion of *S. Thom. 2. 2. q. 104. 5.* *Subdistinguitur tantummodo superioribus suis obedire tenentur, in quibus ipsi suis superioribus subiciuntur, & in quibus ipsi superiores sublimioris potestatis precepto non adversantur*. Inferiours in such things alone, are bound to obey their superiours, in which they are subject unto their superiours, and wherein those their superiours, goe not against the precept & command of a power higher then is theirs. So *S. Thom.* And in the corps of the aforesaid conclusion, he illustrateth the

same doctrine out of *Sic Aug. 16. de Verbis Domini*. by example of the Capaine, the Proconsull, the Generall, and God. Where neither the Capaine against the command of the Proconsull, nor the Proconsull against the precept of the Generall, nor the Generall against the command of God is to be obeyed by the subject,

But now *ex abundanti*. What will you say? If *Tho. Flemming* Archbishop of *Dublin* did first exempt himselfe from all power & pastorship over his Priest *Paul Harris*? Is *Paul Harris* then any longer his subject? Sure by the rule of Relatives: If he be not my Pastor, I am no sheep of his pasture, I have either forgotten my Logick, Or by the same rule & reason, that he dischargeth himself of all cure, care and command over me, he exempts me also from all obedience and subjection unto him. Reade then what followeth, witnessed by the firmes, and subscription of these two Reverend and grave Priests, both living at this day within the Diocese of *Dublin*.

We whose names are here under subscribed, do testify: That since our presence, *Tho. Flemming* Archbishop of *Dublin* did renounce all correspondency either by word or writing with *Paul Harris* Priest, telling us plainly, that thenceforth he never would receive either letter or petition from him, or would meddle with any matter of his, for him, or against him: but wholly disclaimeth all jurisdiction and power over him, wishing us to write so much unto the foresaid *Paul Harris*, which according to the manner of the day 24. answered.

*Peter Caddell* Priest,

*William Smeagood* Priest.

After this againe, two of his Trinites having threatened violence unto my person: Hence a petition unto *Tho. Flemming* Archbishop by the hands of two worshipfull Aldermen my friends, beseeching him that he would by his authority, and the Lawes of holy Church provide for my security. His answer unto them was, That he would have nothing to doe with me in any cause whatsoever, which I thinke will not refuse at this day to justify the same.

Lastly,

Lastly, having certaine bookes detained from me by a Parish Priest, & a Friar Carmelite, I sent my complaint again unto him, by the hands of a Friar of his own order, (for unto his own presence he would not admit me) whose name is John Parry, but after hee understood that the petition came from me, he neither would read or touch it, but did grow into choller with the Friar for presenting it unto him. Behold the equity, the mildness, the longanimity of a Friar Bishop, his charitable & prudent government, his care of administring justice unto a Priest of his charge. But I was a stranger, & must be strangely used, so in place of protection made a prey, not onely to the wild beasts of the Forrest, but even unto the petulant and sturdy rams of the flock; by all which it appears that I may truly say & complaine, as Almighty God did of the Israelites unto Samuel, 1. Reg. 8. *Nam in abjectione sed me.* They have not cast off thee, but me; that I should not ride over them. I have not cast off my Bishop, or with-drawne my obedience from him, but he hath cast off me: of which sort of desertion I perswade my selfe he will not be able to alledge a precedent in the whole Church of God. Well, the Vine being thus forsaken of his stay, the sheepe deprived of the care of his shepheard, as if with Daniel I had bin throwne into the Lyons den. Lord, whose tongues were not untied? whose teeth not sharpened against me? *Imo & in me psallebant qui bibebant vinum.* Well, I then found by experience what formerly I had heard: That a man may live without father or mother, but not without justice. So then it hapned. As concerning my bookes unjustly detayned from me, no other remedy appearing, I repayred for justice unto the present Lord Chiefe Iustice of the Kings Bench, to him I addressed my petition. And by meanes of his honourable command, I recovered them out of the hands of the injust detayners. But what followes upon this. Verily as the Poets saigne, that in some stormes all the windes have blowne at one time, according to that, *Vna Eurusque, Noisique ruunt;* &c. So now all the whole Regularisme of this Kingdome from the foure corners thereof; *Monke, Dominican, Franciscan, Augustine, Carmelite, Capuchin* &c. with all their followers, God knowes what an hideous tempest they raise against one poore Priest

Priest, how they rage, how they storme? And now the Friar *Thom. Flemming* who before had disclaymed me for a sheep of his flock, & would intermeddle in no cause of mine with me, or against me, begins to assume a fresh his Episcopall jurisdiction over me, and divulgeth me both in publick and private assemblys, to be excommunicate, and why forsooth? for bringing the Priest *Brangan* by a warra nt. (in the cause of my bookes) before a secular Tribunal: Vpon this, no man hence forward must eat or drinke with *Paul Harris*, no man may converse with him, no man must salure him, or bid God save him. For why? *Incidis in canonem*. He is fallen within the penalty of the Canon. Nay rather, *Incidis in latrones*, He fell into the hands of a company of theeves, who wounding him, and leaving him halfe dead, he had utterly perished, had not the good *Samaritan* taken compassion of him. Now albeit I have handled this matter in my late answer unto *Thom. Flemming* his Excommunication, yet for that this discourse drawes me to aptly into the same controversie (a point of such debate at this day twixt the Clergy and the Regulars) it shall not be from the purpose to enlarge my selfe with some few additions, to what in my former bookes hath beene delivered upon this Argument, as in the Chap. following.

## C A P. VII.

The State of the Question is this: *Whethen in these Kingdomes under the government of the King of Great Brittainy, A man conventing an Ecclesiasticall person in a cause merely evill before the temporal Magistrate, hath incurred Excommunication De iure.*



He Bishop, (I will not say) with all his Clerks, but with all his Friars maintaynes, the Affirmative. In confirmation whereof they alledge those known texts of the Canon and Councils, *cap. si aera la pri-*



no de sent. excom. 6. s. Index laicus co. tit. lib. 6. in ext. Martini ad reprimendum, 11. q. 1. where it is said that no Clarke may be converted before a secular judge either for cause civil, or criminall. So Concil. Chalcedon. can. 9. & Catholice can. 3. & Carthage. 3. can. 9. & c. Bulla cene.

For answer herunto I say that those and diverse other texts out of the Canon may be alledged to that purpose. For I acknowledge (as in my booke unto the Excommunication) that regularly speaking no ecclesiasticall person may be converted or empledaded before a temporall Iudge in any cause ecclesiasticall, civil, or criminall. Yet since humane lawes are not obligatory till such time as they be received, according to that. *Leges infirmantur cum promulgantur, confirmantur, dum approbantur* Distinct in istu 5. pro. Lawes are then ordayned when they are published, but confirmed, when they are approved, yea and being received, and approved, may not only by the Law-makers bee repealed, or by priviledge dispensed withall, but also by a contrary custome abrogated; according to that *Dilect. 4. de Arbitrio, cap. 2. Extra. de Consuetudinibus, Locorum consuetudines ubi rationabiles sunt juri scripto derogare possunt.* The customes of places being reasonable may derogate from the law written, and such is the doctrine of *S. Aug.* in his epistle *ad Casulanum* cited by *S. Tho. 1. 2. q. 97. Ar. 3. Mos populi Dei, & instituta majorum pro lege sunt tenenda, & sicut prevaricatores legum divinarum, ita & contemptores consuetudinum ecclesiasticarum coercendi sunt.* The custome of Gods people, and the ordinances of our ancestors are to be held for a law, and as the transgressors of divine lawes, so the contemners of ecclesiasticall customes are to be punished. They who desire more reason and authority for the confirmation of this point, let them read the Angelicall Doctor, 1. 2. q. 97. 3. Also 2. 2. q. 79. 2. and q. 100. 2. and it hath the consent of all Divines.

First then since it appeareth by the Registers of spiritual courts, that ecclesiasticall persons from time to time have beene converted in cases ecclesiasticall before ecclesiasticall Iudges, as in matter of doctrine, sacraments, benefices, tents, &c.

And secondly since it appeareth by the Registers of the same courts,

courts, to such as will looke into them, that ecclesiasticall persons have usually bene convened in causes criminall before the said Tribunalls, as felonies, rapes, murders, &c. and either found innocent cleared, or guilty punished, and in crimes capitall degraded, and so delivered unto the secular arme.

And thirdly since it doth not appeare by any Register or other testimony to be produced for these thousand yeares and upward, that any civill cause, as matter of lands, inheritances, debts, leases, sales, rents, purchases, &c. have bene tried, or sentenced in any court of Bishops, Archdeacons, or their officials, by vertue of any ecclesiasticall power, or jurisdiction whatsoever. But of the contrary is manifest, and will well appeare by the records of the Kings Courts, by bookes of the common law, and their reports in every Kings raigne, that in the cases above mentioned, both Bishops, Priests, Abbots, Priors, Superiours of Convents, in behalfe of their subjects, and all sorts of ecclesiasticall persons, both male, and female, have had their trialls in the aforesaid cases before the secular Tribunalls: (witness both the Canonist, and the Common Lawyer) If say, these grounds considered, it is evident to any man of common sence, and understanding, that either that Canon which in these civill actions drawes the plea unto the ecclesiasticall court of Bishops, or any other spirituall Iudges, was either in these kingdoms never received: or if it were at any time in observance, by custome beyond all memory was abrogated. Neither neede wee to marvelle therat, for so much as there wants not examples as well as doctrines leading us therunto.

For first, not to speake of the Canons of the late counsell of Trent. We see the Bull of *Pius quintus de Consensu* in few places besides Italy and Spain, in *viridi observantia*, in due observance. And why? because it is not received.

What Canon or Law of the Church more generally then the *disparitas cultus de iuris matrimonium*. Difference of religion, that is where one party is a true beleever, the other an Infidell or heretic, dissolveth matrimony. And yet \* *Beccanus* the Jesuite tells us, that the Catholickes of Germany marrying with the *Lutherans* incur no such impediment, neither before nor after matrimony. And why?

Because

Because (saith he) that law of the Church was richer among them  
never received, or if so, by contrary custome abolished.

Againe *Panor* with *Belius* in *conversatio*, An also *Devio* in  
*e. dilectis* num. 3, *de Appel.* tells us, that such lay men as by command  
of the Ecclesiasticall Iudge shall torture those whose persons are  
priviledged from violence by that Canon, *Si quis in laicos diaboli*,  
&c. or for correction and punishment of their offences, shall beat  
such Monkes, or Friars with rods, staves, or clubs, as well the eccle-  
siasticall Iudge so commanding, as the lay persons executing his  
sentence, doe both of them incur the Canon, and are excommu-  
nicated *ipso facto de Iure*. And yet *Graphius* a grave writer, and a  
monke of S. *Benedict* order in his *decisionibus aureis* lib. 2. cap. 49. ex-  
cuseth as well the one, as the other, the Iudge as the executioners,  
by reason of a contrary custome practised in *France* and now of  
late brought into *Italy*, and mainteines this custome contrary to  
the law, yea to be more reasonable then the law it selfe, namely that  
men of the laity, rather then of the Clergy, should be used as ex-  
ecutioners in the aforesaid cases. Those who desire to see more ex-  
amples of this nature, let them read *Sorin de Iure & Infamia*, *Sua-  
rez*, or *Lessius* of the same Argument.

Now then to come home unto our case in hand, I meane, of ci-  
vill causes commenced, pleaded, and determined in the Kings  
Courts, the defendants being as well ecclesiasticall, as lay persons  
in these Kingdomes of *Britanny*. May we not perswade our selves  
that a custome so universally received, and without interruption  
continued since the Conversion of the *Saxons* under Pope *Gregory*  
the great, and King *Ethelbert* of England, for the space of a thou-  
sand yeeres and upward, may not take place of the Canon that  
sayth, Preists in all causes must be presented before ecclesiasticall  
Iudges. *Cap. Qualiter de Indict.* especially it being no lesse a law,  
and a Canon of the Church (as hath beene before observed) That  
the customes of places being reasonable, may derogate from the  
law written, *Ext. de consuetudinibus*, declared above by some ex-  
amples. Now then must I needes bee forced to beleieve that all  
our Kings, Bishops, Nobles, Iudges, and Magistrates, by whose au-  
thority Ecclesiasticall persons were convicted in civil causes be-  
fore

fore secular Tribunals for a thousand years and upward, did all live and dye excommunicated, throwne out of the Church, as perished members, without hope of salvation; when as among our English Kings themselves, sixe of them were canonized Saints, of which honor no other kingdome of the earth can glory, namely, King Oswald, Etheldred, Edmund, Richard, Edgar and Edward the Confessor, many Bishops, as S. Augustine, S. Anselme, Dunstan, Thomas, all Archbishops of Canterbury, Richard of Yorke, Cusbert of Duresme, Thomas of Hereford, &c. Alas while these and the rest of our country men were bound in the fetters of Excommunication, where were our gray and blacke Friars? and the other zealous Regulars, whose parts it was at the least after their arrivall to have admonished both prince, and people of their errors, to have preached and published bookes, condemning that practise, so contrary to the Lawes (as these maintaine) of holy Church, was the Pope and Roman court also asleepe, for so many ages? and would not enforce their spirituall children of so great a violation of the Canon had they misliked thereof? Nay rather is it not the universall consent of all divines, together with the Canon it selfe. That the permission of the Pope in any Church law, seeing the same either from the beginning not to be observed, or by contrary custome antiquated, and notwithstanding is silent, and makes no opposition thereunto excuse the subject from sin, as presumed to approve and allow of the said practise. See for this *gl. in cap. in istis S. leges dist. 4. & in c. de treu. & pace, & in cap. cum multi l. 5. q. ult.*

For so much then, as it is certaine, that as well ecclesiasticall as secular superiours may oblige their subjects (albeit never so unwilling) to obey their iust lawes, so often then as they see the same lawes not to be observed, and passe it over in silence, they seeme thereby contented therewithall, and such silence, and taciturnity of the Law-giver may by the subject according to the former rules be expounded a full consent and approbation of his practise. Adde hereunto the observation of a late English Franciscan, whose true name I understand is Dampart, and his usurped *Franciscus a sancta Clara*, in his late booke *Dei, Natura, Gratia*, in which as my country man Edmund Bunny laboured in his treatise tending

to Pacification, to reconcile the *Roman* Catholiques to the Protestant profession. So this Friar of the contrary, by his glosses and paraphrastickall expositions, labours to draw the Articles of the english confession, to the Catholicke and *Roman* doctrines. But let the Friar wring, and wrest till he be weary, he shewes himselfe but a time server, a flatterer, and a meere Alchymist, adulterating both the doctrine of them, and us, and seeking to please both, (a iust reward for such a worke) contenteth neither, of whom it may be said, as of the dead serpent stretched all along upon the grasse, *Imo sic vixisse oportuit*, yea so thou shouldest have lived. The serpent all his life long lives crooked, onely after death is straight, so are many at this day both in their lives and doctrines very crooked, onely death teacheth them how they ought to have lived themselves, and how to have taught others, to the example of the Apostle, *2. Cor. 2. Non enim sumus sicut plurimi adulterantes verbum Dei, sed ex sinceritate, &c.* For we are not as very many adulterating the word of God, but of sincerity, and as of God, before God in Christ we speake.

Well I must not forget for all my digressio wherefore I brought the Friar upon the stage namely for a testimony against his fellow Friars of this kingdome to shew how unlike to untuned Virginals their wires doe jangle: these maintaining that civill actions against a Priest must be heard, and determined in the Bishops consistory, the English Friar in the Kings courts, for which he produceth his authors. His words are as follow in his paraphrase upon the 27. article, *Confess. Anglicana. Regibus autem nostris fuisse sic concessum ius nominandi, & providendi, de beneficijs testatur post alios Harpsfeldius seculo 14. fuisse etiam aliam consuetudinem ex privilegio ortam immemorialem causas Clericorum cognoscendi, patet ex decisione Rota, 804. ut communiter citatur.* To our Kings was granted the right of nomination, and provision of benefices, as after others witnesseth Harpsfeld in the 14. age. As also another custome time out of minde sprung from a priviledge of taking knowledge of the causes of Clergy men, as appeareth by the decision of the *Rota*, as it is commonly cited. So the English Friar, This *Do. Harpsfeld*, as I take it, was Archdeacon of *Canterbury* in *Queene Mary*

her dayes, and continued the ecclesiasticall history of England from Venerable Bede his time to his owne. *Decisions: Rota* are the very life, and quintessence of the Canon law, so called from a known office in Rome called the *Rota*. But neither of these bookes are with me, for which I use the Friars quotation.

And now the infirmity of my body not permitting me to proceede further, which for the space of these 1. moneths hath much afflicted me, and dayly encreasing upon me, I am forced thus abruptly to breake off rather then to make an end. Beseeching almighty God of his infinite mercy to grant me, and all my Adversaries, and all those who profess the name of Iesus Christ to live and dye in true faith, hope, and charity. And so hoping to see the good things of our Lord in the land of the living, I take my leave of the world.

*Mundus non mundus, sed mundus pollutus. Ergo  
Qui manet in mundo. Quomodo mundus erit?*

But how truly may I say with old *Tobias*, *Great art thou, O Lord, who dost wound and heale, who brings unto the gates of death, and brings againe, Tob. 13.* And so while yet we have time, *operemur bonum ad omnes*, let us do good to all, especially to the domestiques of faith, as the Apostle adviceth us. It being the office of a good pastor, as well to seeke the stray sheepe, as to feede the ninety and nine.

## C A P. VIII.

### *An Objection answered.*



Here remains then a difficulty to bee removed, for some will well allow of my precedent discourse, were it not for one blocke which lyes in their way, confessing indeede, that in all causes merely civill *Clarkes* were anciently emplaced in the Kings temporall courts. Neither (say they)



they) was thisto be disliked, so long as these kingdomes did stand constant in the profession of the Catholique and Roman religion, but since they have declined therefrom; and that the Magistrates are now of an other opinion, and profession in the service of God, then in those times they were, That of the Apostle seemes to take place writing to the *Corinthians* who having received the law of our Saviour, did notwithstanding in their wordly controversies draw one another unto the heathen tribunals, *Sic vos estis inter vos sapiens quisquam?* &c. So is there not among you any wise man that can judge betwene his brother? but brother with brother contendeth in judgement, and that before unbelievers. 1 *Cor.* 7. Now therefore (say these men.) It is not lawfull in these countreys (*resus sic stantibus*) to draw clergy men to the secular tribunals of Protestant Iudges.

To which I answer. That the Argument which concludes more then it ought, is alwayes vicious, and that reason which may bee retorted upon the arguer, is ever inconsiderately propounded. For if that passage of the Apostle were a precept, and so binding under sinne to obedience, then not onely the Ecclesiastiqu, but the lay Catholicke might not bee compelled to answer before such Magistrates, for so much as *S. Paul* speakes generally of all the faithfull without any distinction. And therefore our *Rhemists* according to the universall consent of the fathers doe understand the words of the Apostle in the nature of a Councell, and not of a command. And happy (I confesse) it were, if that Apostolicall councell and advice were followed, namely that controversies and suits 'twixt parties, which are many times commenced for light causes, and more out of stomacke, malice, and revenge, then of good conscience, might be composed at home by friends, and neighbours, *sine strepitu forensi*, without this lawyerly pleading at the Barre, the benefit whereof is commonly small and uncertaine, but the discommodities both great, and apparant, as losse of time, expence of money, with much disquietnesse and vexation of minde. But this is a happinesse rather to be wished, then ever to be expected among such variety of wills, humours, and dispositions, as the world more then ever abounds withall. But to hold it absolutely unlawfull for

Chri-

Christians to wage law before publicke tribunalls as it is at this day the heresie of the *Anabaptists*. So to deny that the *Roman* Catholickes may convent or bee convented in the courts of such magistrates under whom they live, notwithstanding what difference soever in matter of religion, smells very strong of the heresie of *Wickliffe* condemned in the Councell of *Constance*. For so much as it is the consent of all divines, that no variety of opinion, no error in faith, no infidelity destroyes or takes away the power of the civill magistrate, either supream, or subordinate. Such obedience then as heretofore was due unto Catholicke princes by their subjects, the same is no lesse due unto their successors of what opinion in matters of faith soever they be. Religion being but accidentall and not at all essentiall unto civill principality ordained by God for the politicke and peaceable government of mankind according to that: *Per me Reges regnant, & legum conditores iustitiam discernunt. Prov. 8.* By me Kings raigne, and those who make lawes determine just things. If then clergy men were lawfully convented in civill actions before Catholicke princes, and Magistrates, in times past (as hath beene proved) so no lesse also may they bee before Protestants at this day, and the contrary doctrine of our Friars and their followers, is but a corner doctrine, and of no good subjects, And if not of their owne choise and free election, it were both good for the Church and common wealth and also for themselves, that they might be forced both to live and teach conformable to their holy institutes, and so happily there would bee an end of all Controversies 'twixt the Clergy and them.

*An Epistle of the Author unto Thomas Flemming  
alias Barnwell Archbishop of Dublin.*

**A**S I began with an Epistle unto Pope *Urbanus 8.* now sitting at the helme of *S. Peters Barq.* So it will not be impertinent by reason of some late occurrents to conclude with an Epistle unto *Tho. Flemming* Archbishop of *Dublin* in the behalfe of the poore distressed Clergy of his Diocese. If any marvaile wherefore I doe addresse my letters unto him rather in print, then in private, the cause

cause is, (as I have declared in the 6. chap.) That upon what humour, or by whose perswasion I know not, he refuseth to receive any letter from me, sent unto him by any private messenger. Yet what I publish in print, I finde that he most diligently peruseth. Now for that my desire is, he should read what I write, whether I be his friend, (as I perswade my selfe I am,) Or his Adversary (as he supposeth,) yet even from an Adversary some benefit may be reaped. Else had *Plutarch* never writ his booke, *De utilitate ab inimico capienda*. Of the commodity to be made of an enemy. Nor ever had *S. Monica* the mother of that great *S. Aug.* beene taught to drinke water, had not her shrewd mayde in her anger called her a wine bibber, as *S. Aug.* himselfe tells us in the 9. booke of his *Confess.* chap. 8. You see then how I endeavour to comply with the Archbishops humour, and that to the example of diverse holy, and learned men, who have divulged unto the world those very same Epistles which they have directed unto particular persons without any private mission, or signature sometimes commending their good actions, sometimes reproving their bad. So *S. Hierom.*, so *S. Bernard* admonishing not onely Bishops, and Abbates, but even Popes, and princes of their excesses. But it will bee said that they were Saints, and I a poore sinner: yet (say I) they were not knowne by that stile, when they wrote those Epistles, but with much more humility then doubleesse is in me, they confessed themselves to be sinners, and so of sinners became Saints. But to our purpose.

*S. Paul* writing unto *Tirum* whom hee had made Bishop tells him, that therefore he left him in *Crese* to place Priests by cittyes as he appointed him, *Tir.* 1. 5. and in the same chap. he sheweth of what quality and condition those Priests should be. Me thinks in *S. Paul* I heare the Apostolicall father Pope *Urbanni* 8. commaunding *Tho. Fleming* whom hee made Archbishop, and sent into *Ireland*, that he should make and constitute priests in his diocese. And so indeede, it cannot be denyed but he hath done, for besides what hath passed in the country, we observe that in this city of *Dublin* in place of *F. Tho. Coyle* Pastor of *S. Michaels*, and in place of *F. Luke Rochfort*, sometimes pastor of *S. Andeons* he hath con-

stituted *F. Patrick Brangan* and *F. Edmund Doyle* (I say) upon the decease of the 1. former, who in their life time conversed with such commendations in the house of God, which is his Church, as they have left behinde them a sweet odour, as well of their pastorall, as personall vertues among us, insomuch as their names and memoryes remaine gratefull to posterity. Now if those their successors before mentioned doe in all vigilancy, charity, chastity, sobriety, and longanimity, æmulate their predecessors, then neither will the Archbishop I know, who designed them unto those eminent places the 2. eyes of his episcopall See, nor the present Incumbents themselves be offended with me, for inserting their names into this my Epistle, neither neede they to blush, or bee ashamed thereof, for so much as the Apostle sayth that such Priests as governe well their flockes are worthy of double honour especially they who labour in the word and doctrine, and to whom, no doubt it shall be said in that day, *Euge serve bone & fidelis quia in paucis fuisti fidelis, &c.* Well done good and faithfull servant, for that thou hast beene faithfull in small matters, I will set thee over great, enter into the joyes of thy Master. And so much for those 2. Rectories or pastorships, conferred as wee have seene by the Ordinary, and upon what persons.

Now so it hapned againe as within these few weekes a third parish also became vacant by the decease of the late Incumbent *Fa. William Donagh* in *S. Thomas Streete* the suburbs of *Dublin*. And it is worthy our consideration to observe how our Archbishop ever like himselfe proceeded in the collation thereof. Wee finde that Popes sometimes by way of provision, as the Canonists tearme it, to places of great dignities, as Archbishopricks, and the like have in the life time of the Incumbents nominated their successors, who upon the vacansie, were to take possession of them. So (I take it) that *Auselmus*, and after him *Lanfrancus* was preferred to the See of *Canterbury*. To which imitation happily *Tho. Flemming* Diocesan of *Dublin* (either to shew the superabundance of his pastorall care, or else to let the world understand how little he regards what opinion his clergy conceives of him) made a designation of 4. severall Priests to that one Pastorship, the profit whereof

will

will hardly pay for a mans chamber, and diet by the yeare, and this he did during the life of the Incumbent, who deceasing, one of the 4. enjoys it, the other 3. are frustrated, and what conceive they of this their Archbishops dealing, but that they were merely deluded, and gulled by him, pretending great care of their preferment, and minding no thing lesse. Sure if a farmer of *Fingall* shall passe his promise in any matter of moment unto 4. of his neighbours, which can be made good but unto one, I wot well he shall be called but a couzening churle. If a Gentleman or a noble man shall do the like, mens censures happily may be more civill in rearmes, but their opinions not a whit the better. For as their equals will disrespect them, so their inferiours will bee sure to set their blacke markes upon them. But for a man not only of a noble family, but a Priest, and an Archbishop whose persons are held sacred, to bee found either with guile in their lips, or gifts in their hands, What can we say? but lifting up our voyce with our Saviour in admiration. *Filius hominis veniens putas inveniet fidem in terra? Luke 18.* The Son of man comming doe you thinke he will finde Faith upon earth.

It is not L. It is not I. who reveiles *puenda mei patriis*. No, no I would be sorry so to doe, but even *Sem* and *Iaphet*, no lesse then *Cham* have done it. *Decantant per urbem in trivis et compitis*, in all conversations, his letters, his firmes, his seales, his subscriptions are read, are perused, are seene, are censured, For so it followeth.

To his loving friend, *M. James Archbald*  
these bee delivered.

**D**ear Father, Send for *Fa. De Lamar*, and deliver him this enclosed, and let him by his friends labour to get the good will of the best of the parish, in case *Fa. William dyeth*, as you write he is like to doe, but let none see the enclosed untill he dyeth, and let not *Fa. William* know of it, fearing to trouble the good man, whom God comfort, as I wiseth your assured. *Tho. Barnwell. This present Sunday.* (v. 1)

The Letter enclosed in the former, is,  
as followeth.

To his very loving friend, *M. Martin Delamar.*  
*these at Cromlin bee delivered.*

**I** Oving *Fa.* To my great grieve, I understand, *Fa.* William Do-  
nough to be dangerously sicke, I pray you looke to him, and his pa-  
rish, and if God do call him to himselfe, I doe hereby give your *R.* in  
that parish the same power to minister pastovall sacraments, and use  
pastovall function, as he formerly had, but I hope God will lend him a  
little longer unto us. His holy will be done. Recommend the next parr-  
ish of your parish to Cromlin to *Fa.* Ri. Glackney the next neere Palmer-  
ston to *Fa.* Quin, untill I thinke further of the matter. So desiring  
God to assist good *Fa.* William, I rest your assured, *Tho. Barnwell.*  
April 30, 1634.

Notwithstanding the Priest *Dela Mar*, for all these faire pro-  
misses made unto him in his letter, was disappointed of the Pa-  
rish, and another placed therein. And it seemeth albeit the Arch-  
bishop subscribed the letter he writ him. Your assured *Thomas*  
*Barnwell* yet it was but a complementall and a ceremonious affu-  
rance. For the good priest found it nothing reall at all, as the event  
proved. Some are of opinion that when the Archbishop intends  
otherwise then he writes, he then subscribes *Tho. Barnwell*, but  
when he writes as he intends, then he subscribes his letters, *Tho.*  
*Flemming*. *Is ne animis celestibus astus?* May wee thinke such hea-  
themisme to rule in heavenly mindes? O no! charity would make  
a more pious construction of such a prelates actions. Wherefore I  
am rather perswaded that the Archbishop never failes to make  
good his word or promise unto any (of which from time to time  
I confesse, he is more challenged then all the Bishops in Ireland)  
(I say) that he never violateth or breaketh the same, either as hee  
is *Tho. Flemming*, or *Tho. Barnwell*, or as he is of a noble house, or



as he is a Priest, or as he is an Archbishop, but onely as he is a Friar, to which sort of people, either lying is essentially, or sure in many mens opinions proper, *quarto modo*, and even in the judgement of that most pious and learned Monke *Thib. of Alshingham* speaking of the Friars in these words (not now first by me alledged) *In nunquam etiam illam veritatem professionem suam perorse videndo maculant, ut in diebus istis in ore eujus fides bonum sit argumentum, reiens tam de forma, quam materia. Hec est sententia Ergo mendax, sicut & illud, Hec est albus: Ergo coloratus.* They have in such sort sayed that their profession of truth by their unhappy living, that in these dayes in every ones mouth it is a good Argument, holding as well in forme as matter. This follow is a friar, *Ergo* a liar. Even as to say, This thing is white, and therefore hath a colour, So *Thib. Wal-fington* in the raigne of *Richard 2. fol. 166.* old in your honor of this

But some will say, *Contra bonam.* To what end should the Archbishop use such doubting, or to whose benefice in conferring of benefices are the waters allwayes so troubled among us? I answer, therein lyes a mistery not yet requied unto babes. You know *S. Paul* witheth that in the Church all things bee done *ad edificationem, & confortum, & sicut* so it is with us, but how? *ad edificationem Regularium*, to the building up of the Priors Monerchy, and destruction of the Clergy, for this is the common *Antiphona* sung in the Irish Church in these dayes, *Up with the Bishops and, Downe with the Priests.* Now for our Archbishop albeit unto strangers, & such of the clergy as take no notice of his proceedings, these things are hidden and obscure, yet the Priests of the *Ministry* who have summered and wintered thur now these ten yeares, doe feelingly understand the drift of his designs. Neither in any thing doeth he more service unto the Regular orders then to make these embroyment in the conferring of pastorships.

For first by the scantie of promises of one parish unto many (none suspicious of any promise made unto other then himselfe) six prelate observes, which of them is most serviceable and dutifull unto his Friars, which of them is the best benefactor with their friends to him, & his order, which of them is likeliest to prove a *thorn* as opposed to the rest of his own body, and to prove

the most factious against the Clergy, in siding with the Friars on whom henceforward he is to have his whole dependance.

Secondly, by this précollation of benefices unto many *sede vacante* the Ordinary finds which of them is like to prove the most gracious unto the parishioners and which of them is the most like to draw the good liking, love and affection, of the laity unto him. For that priest shall be assured (notwithstanding all his golden promises) to goe without the parish. For it is against the Friars greatnesse that any should be more pleasing unto the people than their selves.

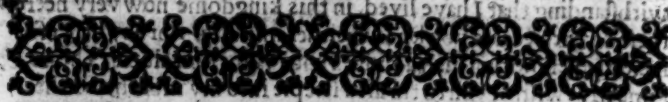
Thirdly, by this conferring of Cures afore-hand unto divers parties ignorant one of another. It may be expected that every one of them armed with a promise from the Bishop and he happily a far off in some friary in the country when they fall voyde, that these competitors may enter into some scandalous contestation one with another, every one thinking himself wronged by the other, an occasion which the Friars will not omit to take hold of, to traduce them both in private and publicke assemblies, and for their sakes the rest of the Clergy as men seditious, factious, contentious, covetous, especially to and before the laity, and all to alienate their mindes from them, like unto greedy millers every one strying to draw the grise unto their owne mills, notwithstanding that the same Friars have betne the plotters and incensors of all those differences.

Lastly, let it be alwayes remembered as a golden rule and the most principall maxime of their policy, that the most insufficient pretender of any cure be the man that shall be ever preferred: experience by induction of examples hath furnished us with that knowledge, for a Priest whom God hath blessed with talents of learning & good parts is an *Aspidochelone*, not fit to live in *Asbest*, but rather to be banished *per ostracismum*. For it is concluded by our Regular Bishops that the Friars must shine amidst such blind curates, *ut aquam lunam inter minora sidera*, like the moone among the lesser stars.

You see my Lo. I am no flatterer, neither is the discontent of missing a benefice under you that makes me to complaine with you, for not with-

withstanding that I have lived in this Kingdome now very neere these twenty yeares, you know neither my selfe, nor any other for me, did ever motion such a busines unto you. And albeit (I heare) some have wished you to thrust a steeple into my mouth, and thereby to silence me, yet (I ingenuously confesse) sooner should old *Eleazar* eat swines flesh, then that I would swallow the same. Not but that to be a pastor of soules is an honourable vocation in Gods Church, but that I am now too old, to be a Friars horseboy. No, no let us have no new fashions in church governmēt, the old is the best, & such as was ordained by our Saviour. Let us keepe our old priests, & send back these swarmes of friars over unto their monasteries where they may live according unto their holy Institutes, & not here to *vagabundare per tabernas & populas*, selling their merits, their prayers, their penances & mortifications, yea not only of their own persons, but of their whole orders, and that under large sealed patents, unto Cookes for diet, to merchants for broad cloath suits, to gentlemē for horses, &c. besides oppressing a poor country with such shameles begging, as little differeth frō meere rapine & extortion. The church may subsist, yea flourish without friars, but not without priests, as for many ages it hath done. For be they white, black, or gray, they are of a latter institute then the priests, these being the successors of the Apostles, & the 42. disciples, they of S. Francis, Dominick & Ignatius. & of a distinct hierarchy. If I be a *Iohn Baptist* & preach in the wilderness without profit: That is not my fault, but the fault of them that wil not amend their faults, It were more pleasing & contentfull to me to come in *spiritu lenitatis*, in the spirit of mildnesse, then in the rod of correction. If the subject were so disposed, Let those for whose good I take all these paines both in health & sicknes, reforme their manners, & I will soone alter both my voyce & stile, & I wish with all my heart that I had cause to say with th<sup>e</sup> Apostle, *If I have made you sad, either by my bookes, or by my Epistle, it repenteth me not, for that you were so made sad unto repentance.* Wel to conclude all in oneword. Paul may plant & Apollo may water, but God is he, who gives the encrease, to whose blessings I humbly commend these my poore endeavours, my selfe, my friends, my persecutors.

*From the Cell of my silke my recollection, who wisheth youe  
Hon: all happinesse* PAUL HARRIS, Pr.



**H**eare, that some of our divines (if worthy that name) take great exceptions unto me, for calling the Catholicke Bishops of *Ireland*, Titular Bishops; by which terme they understand no true Bishops at all. But sure if I had beene able to have put wit into their heads as well as a booke into their hands, they had beene freed from this error. Let them then consult with the *Cassin*, or if they have it not, let them look into *Bellar. de Clericis lib. 1. cap. 176*. And they will finde this to be a good argument, *tenentiam de jure non quidem de materia. His est rps/topus vicarius, Ergo verum*: even as that *His est parochus. Ergo presbiter*. But I am no better then my predecessours, as many as have exposed themselves to publicke censures by their writings. For all of us may say with *Trenuissimus*

**Pro capite letteris habemus sua fasa libelli.**

the fact that the black population of the United States is still the largest of any race in the world, and that the black population of the United States is still the largest of any race in the world.

[illegible]

From the City of New York, this 1st day of January, 1871.

